

## ***The Catholic African and the Present Social Evolution in Africa***

*Christian Social Teaching as regards Class, Nation,  
State and International Community*

THE IMPRESSION made on those who see Mount Kilimanjaro for the first time remains unforgettable. Out of an immense plain rises the imposing structure of this volcanic mountain which dominates the country for hundreds of miles around.

Kilimanjaro seems to us an excellent symbol of present-day Africa. Out of the dark plains of its past and mostly unrecorded history, rises a new Africa, colossal in its problems and aims and, like Kilimanjaro, volcanic in its nature. The sight of it is awe-inspiring and it would be futile to say that we do not consider this new Africa without apprehension, like the Africans of old who used to look at Kilimanjaro with fear and trembling.

Europe, to a certain extent, is justly proud of its achievements in the past century, and more particularly of its material progress during the past fifty years. The characteristic feature of this

progress seems to us to be the great speed this progress has been assuming, thus reducing the world to a very small place indeed, compared with what it used to be only a few decades ago. It was inevitable that Africa should be drawn into this vortex of so-called progress and that all the questionable blessings of modern civilisation should be unleashed upon the African Continent.

All true friends of Africa must consider it a tragedy, that the African population, thus brought into intimate contact with an almost entirely new way of life, is overwhelmed by the wealth of new ideas offered to them, while they very often lack the time to assimilate what education, the Press, the Cinema, the Radio and, very soon also, Television, proposes to them.

The position is truly critical, and African Catholics, who have had the benefit of a good education,

are called upon to cooperate in shaping this new and rapidly growing Africa, and above all to help in saving the soul of Africa.

Their cooperation is particularly precious, because, as Africans, they are better able to speak for their own country and to stand up for its interests. Love for one's country is a noble virtue and the Catholic Church certainly does not wish to educate Africans, who would forget and forsake their own country. As Catholics they will be able to consider African problems from a much higher and wider point of view, thus making sure that above the interests of their own mother-country, they will see and appreciate the greater interests of the whole human race and, beyond these interests, the interests of God, the Creator of Heaven and Earth.

African Catholics will recognize the principle that their Church

has the right and the duty to guide them, not only in purely religious matters, but in everything which belongs to the moral order, including social and economic questions.

This is a principle which must be firmly kept in mind against certain tendencies which would like to relegate the powers of the Church to the precincts of the Sacristy, excluding her from the field of social and educational life.

There is only one moral law, and although it is freely admitted that economic order and moral discipline each have in their respective fields their own rules, it would be wrong to say that economic order is independent of the laws of morals (c.f. *Quadragesimo Anno*, AAS. Vol. XXIII, p. 190, sub II).

After these general observations we proceed to deal with the subject-matter:

## CHRISTIAN SOCIAL TEACHING AS REGARDS CLASS, NATION, STATE AND INTERNATIONAL COMMUNITY

### I CLASS

A body of people who are united by some predominant characteristic, or characteristics, can be said to form a class.

These characteristics can be **physical**, in which case we have a distinct race; **religious**, in which case we have a distinct creed; **social**, in which case we have the distinctions which were already known in olden times. Thus e.g. the

Roman writer Servius Tullius divided the Romans into three classes: The "classici", who represented the highest order; The "infra classem", who were the middle class; and the "proletarii" who represented the lowest social level.

In society the different classes are again subdivided according to educational standards, political allegiance, vocational occupation, etc. etc.

Modern development has, if not



created, at least greatly favoured, the division of society into two main classes: the rich on the one side and the poor on the other. In numbers the first class is growing steadily smaller, but it is sufficiently large to create an outspoken antagonism among the millions who have barely enough to lead a decent life. It is safe to say that the predominant characteristic of social relations during the past 150 years has been the struggle between the two classes above mentioned: on the one side the capitalists trying to hold and strengthen their position and on the other the workers, intent in asserting their rights.

As regards this class struggle it can be said that Africa, at least East and Central Africa, is as yet in a favoured position except perhaps in the towns where conditions are rapidly deteriorating. So far we have no wealthy class. Due to the predominantly agricultural character of the country, there is no proletariat. It is, of course, true that, compared with European standards, the vast majority of the people are poor, but theirs is not the abject and hopeless poverty that we meet with in Europe. A poor man in a highly industrialized country if he is out of work and has no property is socially ruined. This is particularly true in the big towns with their horrible slums. On the other hand a poor African, say in Nairobi or Dar-es-Salaam, need not stay there if he is out of work. He can usually return to his home-country and work on the land. Indeed, those who really want to work will

always find employment, because the demand for labour still outweighs the supply. The absence of unemployment, which to a great extent undermines social life in Europe, is of great advantage to social relations in Africa.

Nevertheless conditions are fast changing and it is imperative that Catholic Africans should have a clear idea of what the Church teaches with regard to classes in society.

Is the Church opposed to the existence of different classes? To put it in other words: Does the Church teach that there must be only one class in Society, all equals? The answer to this question is definitely in the negative.

The Church, itself is not a society of equals. It is hierarchic in its constitution and consists of two well defined classes: the clerics and the laity. These classes are of divine institution (CJC. can 108 § 3; Conc. Trid. sessio XXIII, can. 4).

Hierarchic is not the constitution only of the Church, but of every other form of society, beginning with the family which is the smallest social unit. Wherever human beings unite for a common purpose, we shall always find that some lead and others are led. Even the Communists, who proclaim themselves the 'apostles of equality', have done nothing but transfer the power in the State to the Communist Party and from what we hear about conditions behind the famous 'iron curtain' they exercise an iron rule on those whom they lead.



Since the possession of wealth on the one side and the absence of it on the other is often the dividing factor between the two classes of society, we must know what the Church teaches on the question of ownership.

Against the socialistic and communistic theory by which the State owns all property and the citizens are only the usufructuaries the Church has always upheld the right of the individual to own property. The reason is, that the individual, as well as the family, are older than society itself, and as such have rights which belong to them and which cannot be encroached upon by society or by the State. In the words of the Encyclical "Rerum Novarum": *Est enim homo quam res publica senior* — "man is older than the State". As regards the family the same Encyclical says: "*Convictus domesticus et cogitatione et re prior quam civilis coniunctio*" — "the domestic unit is in conception, as well as in fact, older than the civil society".

Since the individual, as well as the family, existed before society as such came into being, it follows, that they must have had, by Divine Disposition, the right to own what they needed for self-preservation. It is only in modern times that this right has been challenged by social reformers, who have no respect for human nature and its spiritual values. For them, humanity is just so much matter which must be used like a machine. Presumably, they must

consider themselves some sort of demi-gods sent into this world by an unknown deity to put things right. Logically, it is quite impossible to understand, how a world conceived on communistic lines could exist at all, unless there is someone in charge who leads and directs its course.

Here we come back to the principle of the Catholic Church that someone must have the right to guide and rule and also to dispose of the things of this world. The essential difference between the Church and the communistic ideal lies therein. She vindicates this right to all individuals in society, and not only to the few who happen to be in charge of public affairs.

This right to private ownership must however be correctly understood. Its nature is individual and social. (*Quadr. Anno, AAS. Vol. XXIII, p. 191*).

If it were exclusively individual, it would lead to the excesses of capitalism, which the Church condemns; if it were exclusively social, it would end in collectivism, which is equally unacceptable.

His Holiness Pope Pius XI has clearly defined the position of the Church in his Encyclical *Quadragesimo Anno*.

Following in this Pope Leo XIII, he says:

"The right of private property is a natural right and has not been established by law. Therefore, the State cannot abolish this right; it is however entitled to



regulate the use of private property for the common good."

Two conclusions from this papal statement are obvious:

1. The right to own private property is inviolable, because it has its roots in human nature;

2. Those who own more than what they reasonably need for themselves, must use the surplus for the benefit of the community to which they belong and in this use the State may interfere and decide how this can best be done.

Having stated that according to the teachings of the Church the individual members of society enjoy the right to private property, we must now examine the titles which establish this right. There are several.

**First occupation** is one. This occurs when a man takes possession of something which has belonged to no one else. In this case he becomes the rightful owner.

**Inheritance** is another. What a man inherits belongs to him by right.

**A free gift** from one man to another is also a title to ownership.

The main title however is **work**. What a man earns through his personal exertion, whether physical or mental, belongs to him.

Here we meet with the difficult question of **salary**.

How much is a worker entitled to expect in exchange for his work? At first sight one might be tempted to consider work just as an article of sale. A man presents

himself to an employer, who, for a certain price, buys this man's work. If he is very much in need of help he will probably offer a high price; if not, he will lower the price as much as he can. This conception of supply and demand on the labour market has been very much in vogue in the past, and it is still practised, but it is thoroughly unchristian. The worker is not just a working unit, but a human being with individual and social obligations which he cannot fulfil unless the return he receives for his work is at least equal to his commitments as a member of society.

It is for this reason that the Church insists on a **family salary**, i.e. a salary which will keep a man and his family in decent conditions.

Has the worker any rights beyond his family salary? Pope Leo XIII in *Rerum Novarum* touches on this point when he writes: "Non aliunde nisi ex opificum labore gigni divitias civitatum" — "The wealth of a nation is primarily due to the industry of its workers". This being so, no one need be surprised that workers do claim a right to the wealth they have helped to produce. It is well known that the production of goods has vastly increased through the introduction of machinery and by better organization. From the sale of these goods, immense wealth has been gathered and is held, mostly in the hands of a few individuals or companies, whereas the working class has often been left in poverty and misery.

However, with the Church, we



must reject the doctrine that whatever has been produced by the workers, after deducting running expenses, belongs to them and should therefore be distributed to them. This would destroy the principle of private ownership which holds good for the employer as well as for the employee. Moreover, it would be quite wrong to say that whatever is being produced is the result of work alone. Very truly *Rerum Novarum* says: "*Non res sine opera nec sine re potest opera consistere*"— This means, freely translated, that two factors are required in the production of wealth: "opera" and "res". "Opera" is what the worker contributes; "res" is the contribution by the employer in the form of raw materials, organization of the work, the capital and the sale of the finished products. These contributions by the employer are of course valid titles to what has been produced. If he pays his workers a just salary, as explained above, what is left over is his own property. He is however obliged in conscience to make proper use of it, because private property has a double aim: individual and social. It is obvious that those who have wealth at their disposal must be expected to use it for the greater common good. The State can compel those who refuse to do so.

Many attempts have been made in the past between employer and employee to bridge the gap which still exists between them. These attempts have been accelerated since the publication of the great social Encyclicals. The Church views

with great favour, always upholding the right of private property, the efforts which are being made to reduce this gap. Some employers have introduced the system of active cooperation by the workers in the running of their business. This is usually done through workers' committees. Others give their workers shares in the business. Others again pay a bonus, according to the net profit realized during a given period. All this helps and if, besides sound business principles, the great command of charity were given more importance in the relations between employer and employee, the class struggle would soon come to an end.

But what are the workers to do, if their just demands are not met? They are entitled to unite themselves into Workers Associations, whose duty it is to safeguard the workers against exploitation. In extreme cases, they would be entitled to refuse to work. It must however be remembered that strike is a dangerous weapon and that only very serious reasons justify the use of it.

Christian sociology aims at establishing a social order in which all parts play a harmonious and well coordinated role, according to the laws of the Gospel. St. Thomas Aquinas defines order as "*unum ex plurium coordinata dispositione oriens*" — "a unity which is the result of a well-ordered organization."

We will have nothing to do with a social order which reduces the individuals in it to non-entities;



which makes a desert out of society and then calls it social peace. The Roman historian Tacitus says that the Romans, occasionally, would destroy everything in places they had conquered and then say that they had "pacified" it. "*Desertum faciunt et pacem appellant*"! The very same thing is done by certain social reformers. They destroy every vestige of human dignity and human rights and then call it social Peace!

The peace of the Christian social order is the peace of Christ who said: "Peace is my bequest to you, and the peace which I give you is mine to give; I do not give peace as the world gives it" (John, 14.27).

A world which ignores Christ and His teachings will never succeed in establishing true peace and order.

## II.

### NATION

We must now proceed to explain the Christian teaching as regards the nation.

A great variety of factors contribute to the formation of a nation:  
**geographical reasons:** the same race, the same language, the same climatic conditions;

**historical factors:** alliances between different peoples, wars which have changed formerly existing national boundaries;

**spiritual factors:** common national aspirations, the same culture and the same religion.

None of these factors is exclusive

of the others, nor is it necessary that all should be present for the formation of a given nation. To prove this assertion we give only a few examples:

Switzerland is a nation with four different languages, with different religions and of different races. They are united into one nation by the common bond of democratic and republican ideals. Holland is a nation, which owes its existence mainly to the wars of liberation against foreign domination. Ireland is a nation, which has been kept very much alive by her struggle against those who have tried to rub her of her Catholic Faith.

We can, therefore, say that a nation is formed by a common ideal which usually comes from the people who form that particular nation. Sometimes however the unity of a nation is imposed upon the people, as is the case, in communistic national units. The same imposition of national unity by outside forces has happened again and again after wars, when smaller units of people were united, often against their will, to another nation. An example of this is Alsace. It first belonged to the French nation, then it came to Germany after the war of 1870/71, and back again to France in 1918.

What are the teachings of the Catholic Church in regard to national units? The Church takes, as regards nations, exactly the same attitude as she takes with reference to the individuals in society. The different nations are members of

the great human family of this world. Therefore, she vindicates for each nation the right to freedom and individual development. This right must however be coordinated and subordinated to the rights of other nations; just as the rights of the individuals in society have to take into account and respect the rights of others.

The Church is, therefore, opposed to a limitless nationalism among nations, just as she would be opposed to the elimination of all national barriers for the impossible task of uniting all the people of the world into one big nation on communistic lines.

One tendency is clearly opposed to the teachings of the Church: excessive nationalism. It is the tragic form of misguided national pride which has produced so much misery in Europe during the past decades. Its foremost forms were Naziism and Fascism. What they were responsible for in the shape of utter disregard for the rights of other nations as well as for the rights of their own nationals is too well remembered. We also remember what the Church had to suffer because she would not submit to this form of false nationalism.

In this connection we must also mention the question of **colonization**, because it has played such an important part in the history of Africa. Catholic Africans have a right to know what the Church thinks of it.

Is there a moral justification

for a European nation to set out and occupy vast tracts of territory overseas, in Africa or elsewhere? We admit that it is a difficult question to answer. However, if the primary intention of these European powers has been to bring the benefits of their own civilisation to under-privileged and undeveloped nations, they had the duty to do so. We are all one big human family and it is natural that the members of one family should help one another. Colonial people will of course be more inclined to remember the hardships and the injustices they have suffered at the hands of their colonizers, rather than the benefits they have derived. Catholic Africans should not be blind to the great material and moral progress realized in Africa through the intermediary of colonial powers.

There is one point which we would particularly like to stress in this connection. The Roman Empire was one of the greatest Colonial Powers of all times. The Christian missionaries, beginning with St. Peter and St. Paul, followed in the steps of the Romans, along the great routes opened up by the civil power, and brought the Gospel to the world. The very same process has repeated itself in Africa during the past eighty years. A peaceful invasion has taken place into Africa along the paths opened up by western colonization. We think that an African, who really values his Catholic Faith as his greatest treasure, will be able to see that colonization has been



primarily a tool in the hands of Providence for winning Africa to the Kingdom of Christ. Although the colonizators may have had aims very different from spreading the Gospel, they were but tools in the hands of God!

The era of overseas colonies is very quickly nearing its end. This is as it should be. The Church will welcome the time when colonial people will be able to take charge of their own affairs. In the ecclesiastical field she has taken the lead by establishing indigenous hierarchies.

This period of transition is a dangerous one and Catholics will have a great part to play in it in order to prevent blind hatred against everything which is not African from vitiating the very foundations of this New Africa.

### III. STATE

"The visible form of Government which unites one or more nations into one political body" is called the State. It could also be defined: "The abstract idea of Government in general, or the governing Authority as opposed to the governed" (Encycl. Brit.).

The Authority of the State, or the visible form of Government is incorporated in one or more persons, according to the nature of the State.

In an Absolute Monarchy the King, or Queen, is the State. "L'état c'est moi", said Louis XIV

of France, and it was quite true, because all powers were concentrated in his hand.

In a Constitutional Monarchy, like England, the King or Queen, represent the Government, they are symbols of the Authority of the State, but the powers of Government are largely exercised through Parliament, or through other constitutional bodies which are elected by the people. A constitutional monarchy is based on democratic principles and the more the people are able, or willing, to take part in public affairs the nearer such a monarchy comes to the democratic ideal.

A Republic is nearest to the ideal of democracy. The people themselves are the Government. They delegate their powers to freely elected Authorities. These Authorities remain responsible to the people and in case of failure to fulfil their duties, they can be removed. The old question whether in a Republic the Authorities receive their power directly from God, or indirectly through the people, is of little practical importance, provided we do not forget that ultimately all power comes from God. Pope Leo XIII, in *Rerum Novarum*, calls the State a "moral institution which has its source in natural law". It is therefore of divine institution and has not been created by man, although historical development has changed its visible form.

The aim of the State is to help and to safeguard the well-being of

the people. It has a fourfold power: administrative, legislative, executive and judicial. The Administration takes care of the affairs of the State in general; the Legislation makes laws and regulations; the Executive enacts and applies the laws and the Judiciary deals with those who subtract themselves from, or act against law and public order.

The State must be considered as Catholic Church, is **not totalitarian**, that is to say, it is not the function of the State to gather into its hands all power, so as to reduce the citizens to the level of mere puppets, with no rights and no freedom of their own.

Individuals as well as the different societies, unions, syndicates etc. which represent the loyal subjects in the State, must be able to develop themselves freely and to give their free and individual contribution to the common good. It is however the right and the duty of a good Government to coordinate these individual efforts.

The State must be considered as a living organism with a constant and reciprocal exchange of relations between those who govern and those who are governed. As a matter of fact, the forces which really build up and sustain the State, come from the initiative of the governed: religion, art, science, technical progress are but a few of these vital contributions. The Government itself is far less creative in this respect than its subjects. It would be foolish for

a Government to try and take over these functions, thus paralysing the very life of the nation and undermining its own position.

In this connection we must mention certain human rights which the Church has always defended against interference by the State. They largely coincide with the list of Human Rights published by the United Nations Organization. These rights are the battle-field on which the Church has fought many glorious battles in the past, and is very likely to fight many more in times to come.

The first of these rights is: **Freedom of religion, of worship and of conscience.** The relations between God and man are not within the scope of the State. The religious sphere belongs, by divine right, to the Church of God. She is a fully organized and self-contained society which does not need the assistance of the State as far as her own inner life is concerned. She has her own laws and her own means to achieve the purpose assigned to her.

In multi-religious States — and they are the vast majority nowadays — the Church vindicates, even for non-Catholics, as far as the State is concerned, the same rights as for her own children. This does not mean that she considers one religion just as good as another. There is only one truth and therefore there can be only one true religion, but it is not for the State to say which is the



true one, so as to give the State the right to favour one religion and to persecute the others. Every citizen must be free to worship according to the dictates of his conscience, not according to the regulations of the State.

Since religion is the very foundation of a man's life, the freedom of religion implies also, for every citizen, the right to regulate his private and public life in conformity with his religious beliefs. If he is married and has children, he must be free to educate them in Catholic schools, and the State, whose duty it is to assist its subjects, must help him in this task. Catholics in a State must be free to have their own Catholic Associations, to have their own Catholic Press, and generally to organize their life according to the tenets of their religion, always provided that they do not disturb peace and public order. This will not occur if the laws of the State are such that they accord to the citizens the human rights which belong to them. Should however a State enact legislation which is against religion, then, as Catholics, we know that "God has more right to be obeyed than men" (Act. 5.29). It is certainly not to be considered as disturbance of public order if Catholics in Poland, Hungary and elsewhere resist the unjust laws made against them. It is their duty to do so.

The ideal state of affairs would be to have only one religion, the true one of course, and to make it

the foundation of public and social life in the State. Unfortunately this is not possible. Therefore, Catholics are obliged in conscience to take part in public affairs and willingly to have their cooperation, in order to ensure the highest possible degree of Christian character to the State to which they belong. The great responsibility which weighs on Catholic Africans in this respect is obvious. If we want a Catholic Africa, guided by the ideals of justice and charity, this is now the time to organize our forces.

The Holy Father incessantly calls upon his children to help in building up a new and better world. In Europe the task is infinitely more difficult than it is here in Africa, because there the deep-rooted anti-catholic and anti-christian propaganda, which has been going on for so long, has created a very difficult situation. It reminds one of the task of a town-planner who is called upon to remodel an old town. He meets with endless trouble, because he is up against the private interests of so many people who are not ready to give up their land and their property to make room for the new plan. On a piece of unoccupied land it would be much easier to erect a new town. Well, it seems to us, that here in Africa we still have enough free and unoccupied land whereon the City of God could be erected, according to christian plans and principles, provided our Catholic Africans are prepared to cooperate with good will.

#### IV.

### INTERNATIONAL COMMUNITY.

As already mentioned at the beginning of this article, distances in this world have been so greatly reduced by modern means of transport and communication that the almost watertight compartments in which nations used to live and develop in past centuries, have been broken, with the result that intercommunication between nations is growing more and more intense and complicated. This development has created problems of international character which must be solved, on the basis of mutual good will and understanding, if peace and prosperity are to be secured to the world.

It is felt, by all, that we should have an international Authority which, corresponding to the duties of the State, would assume the task of guiding and controlling the nations.

In the Middle Ages, this task was in the hands of the Church, as far as the western world was concerned. The Reformation disrupted this spiritual unity and from the XVI century onward the political history of Europe has very largely been the record of rivalries between nations, of wars and destruction, culminating in the last two world wars. Attempts have not been lacking of setting up a world organization which would eliminate these evils. After the Napoleonic

wars the Holy Alliance was founded. It ended very soon in failure. After the war of 1914/18 the League of Nations came into being. Unfortunately it was mainly a League of victorious Nations and after a few years of precarious life, it disappeared again. After the last war a new international body has been created: the United Nations Organization, commonly known as UNO.

It must be admitted that it has done a great deal to foster international understanding. In the political field it has perhaps not been very successful, but it has done, and it is still doing, a great deal of good, in its Branch Organizations, or Specialized Agencies: FAO in food production, distribution and nutrition; WHO in fighting epidemics and disease like Tb. and malaria; UNESCO in its fundamental education program; ILO in migration, vocational training and labour standards; the BANK of Reconstruction and Development, whose task it is to provide loans for UNO purposes. The UNO has also charted the list of Human Rights and recommended its adoption by all nations.

Besides UNO and its official Agencies there are also a number of Catholic International Organizations. Six of these have been given consultative status with the UNO Economic Council. They are: The Catholic International Union for Social Service; Caritas Internationalis; The International Union of the Catholic Press; the In-



ternational Union of Catholic Women's Leagues; the Young Christian Workers and Pax Romana. Pax Romana has two Branches: one for University students and one for professional and intellectual workers. These Catholic Organizations have the task of influencing international life according to Christian principles.

As Catholics we deeply regret that the architects of the United Nations Organization excluded the Vatican from its ranks. Territorially the Vatican is the smallest independent State, but its moral influence is world-wide and would have greatly strengthened the foundations of UNO which aims at securing peace and order to the world.

Although the Vatican is not an official member of UNO, the 400 millions of Catholics in the world, guided and inspired by the Church are ready to give their whole-hearted cooperation.

There are however certain conditions which must be accepted. The first condition would be that **race discrimination** among the nations be eliminated.

We know that we are touching here upon a point of great delicacy and one which has already caused an immense amount of ill-feeling and misunderstanding in Africa and elsewhere. The Church is occasionally accused of being in favour of it, if not in theory, at least in practice. It is an unjust accusation. Her attitude in this matter

is exactly the same as it was in the case of slavery. She could not abolish it at once, but through her teaching it disappeared in course of time.

The Ecclesiastical Hierarchy of Tanganyika has dealt with this matter in its Pastoral Letter "Africans and the Christian way of Life". As far as doctrine is concerned there is nothing that need be added here. All men are created to the image and likeness of God. They are subject to the same moral code and they are all called to be children of God and heirs to His Kingdom.

This oneness in nature does not preclude differences in degree which are the inevitable consequence of the natural gifts which each individual has received from his Creator. They also depend on the degree of individual cooperation. In any case, whatever differences there may be between races and colours, they are not essential and they can never entitle one particular race to consider itself as fundamentally better and higher than others.

A second condition that the Church poses for a fruitful and successful cooperation between nations is that all races and all nations of the world should enjoy the same rights and freedoms that she vindicates for the individuals in society and for the different classes in the State. These rights, as already pointed out, are individual and social. In the case of the international family, it would be better to say that they are national and international. Nations and

races must have the right and the possibility to develop their own individuality, without being imposed upon by stronger neighbours. They have also a sacred right to sufficient living space. Wealthy nations must agree to share their wealth with others who find themselves in a less fortunate position.

The rights which the Church vindicates for individual nations are of course restricted by the common interests of the human race.

Here we meet with the great difficulty that the world still lacks a comprehensive organization which could take effective care of world interests and accordingly regulate and coordinate national aspirations and individual rights. We have indeed the UNO which was meant to undertake this task, but its acceptance has so far not been world-wide.

One organization could do it, without the necessity of excessive expenses: CHRISTIAN SOCIAL ORDER. If the principles of the Gospel and the teaching of the Church, particularly as laid down in the great social Encyclicals *Rerum Novarum* and *Quadragesimo Anno*, were everywhere accepted and put into practice, a better world could be built. We are, however, still far from this ideal and it would seem that its realization is more than ever removed.

In spite of it, we believe that it

can be done, if all men of good will unite in a generous effort to bring us, at least nearer, to the goal. After all, society, the State and the international community are exactly what we make them. We are the living parts of them and our contribution, small as it may seem, is vitally important.

Are we not Christians, Catholics, who believe in God Almighty; are we not members of the Mystical Body of Christ whose Kingship embraces Heaven and Earth; do we really surmise that even with the grace of God it would be impossible to establish order and peace in this world?

We do, of course, believe that it is possible and our Catholic Africans must consider it a great honour that they are called upon to cooperate in creating a Christian Africa. The foundations have been laid by the heroic Martyrs of Uganda. Few as they were they did not hesitate to offer their lives for the immense task of winning Africa for Christ. Their example must be the cornerstone on which a new and better Africa must be built and must emerge into the structural fulness of her own Catholic and African life.

May it grow and stand fast, like Africa's mighty mountains, as an everlasting monument of what Christ Our King and Redeemer has done for her.

† EDGAR MARANTA, O.F.M. CAP.



# Mission and Liturgy

**M**Y SUBJECT is "Mission and Liturgy" (1). But since this topic is so vast, I would prefer to formulate it as "The Meaning of the Liturgy in the present Situation in Mission Countries". I say this because I wish to show you briefly the great necessity of getting our Christians in the missions to live the liturgy both deeply and actively. I therefore would like to stress the importance and urgency of the problems which will be discussed by this gathering.

## MISSION WORK IN A CRISIS

You have heard much about the crisis in the mission work of our day. We hear of problems unsolved and of mistakes in strategy and tactics which missionaries have made in the past and which are still being made today.

We hear of dangers threatening the Church in new countries and of the possibility of great masses of people falling away from the Church. Together with this well meant criticism, an abundance of good advice has also been given, for which the missionaries are indeed grateful.

(1) His Lordship Bishop J Blomjous unable to continue this time his Series of articles on the African Layman in the Church sent from Holland the text of his lecture delivered at the beginning of the International Study Week on Mission and Liturgy held at Nijmegen, in September. A much appreciated gesture! Fuller details about this Study Week will be given in the next issue. Ed.

The problems under discussion are real and so the necessity of improvement and change is evident. But at the present time, there seems to be a certain feeling of fear or despair in this matter of missionary work. It is often overlooked that a crisis in our missionary enterprise was indeed to be expected. I would even go so far as to call it a healthy phenomenon, one to be expected in the growth in the life of every man.

In many mission countries, the first stage of missionary activity, namely the preaching of the Gospel to non-believers, seems to be of the past. We seem to have now entered the phase of the adolescent Church, i.e., the Church which is growing into its milieu; to be compared to a young person who adapts himself and becomes part of the milieu in which he is to live. In other words, there is no reason for despondency about the difficulties which the missionary Church has to face at present. On the other hand, we must clearly see, and try to tackle, the great problem facing the Church in most mission countries.

We must try, namely, to see that Christianity takes root in this new milieu of circumstances.

This crisis in the growth in the life of the Church in mission lands is further accentuated and com-

plicated by the economic and political growth in these parts and also by the contact with other cultures, especially with the western. The result of all this is, that the Church is obliged to go through a critical period in her life here. But we may say that this period will probably be very short on account of the rapidity with which these peoples are developing socially, politically and economically.

In their eagerness to become respectable members of the world community of nations these people, who were as it were dormant up to now, are now forging ahead to achieve their greatness, within the shortest space of time. It is therefore a critical moment for the Church. Are we advancing towards a "Civitas Dei" or a "Civitas diaboli"? The answer to this question will largely depend on the question whether or not the Church in this critical period will succeed in making the message of the Gospel take firm root in the life of the already converted peoples, so that Christianity will become one with their social and political life in the milieu in which they live.

Two great difficulties which may be said to be great dangers for the Church have to be faced:

—the difficulty of making the change from the old social structure to the new (taking into account their new situation in the family of nations) without losing all the good there is in their own culture;

—the danger of falling into

materialism, blinded by the attraction of the western technical progress and civilization.

Christianity has indeed answers to these two difficulties, and the missionary work of the past years has already given to them the essentials of this answer by the preaching of the Gospel. But all this could be lost in a short time, if we do not show our Christians convincingly how to live as a Christian in this world according to the social teachings and practice of Christianity; how to live in Christ in preparation for eternal life making use of the Liturgy of the Church.

In the present situation of the Church in the missions there are probably no more necessary nor more urgent matters than these two: social action and liturgical action, the integration of the two into a mature Christian life.

### ROLE OF THE LITURGY

How can Liturgy help in this critical period? Which is the role that the Liturgy has to play in the life of the Church in this critical period of transition? One of the main aspects of the problem of the integration of the Church in mission countries is that of forming a truly Christian community. In older Christian countries a Christian is born into a community, i.e., a parish; in mission countries these Christian communities have yet to be formed. In the formation of such a Christian community, the Liturgy plays a principal role.

Of the three elements which go



to build up a Christian community, that is, unity of faith, the christianization of morals and liturgical life, this last exerts, perhaps, the deepest influence on a newly founded community. We must not forget that practically everywhere in the missions the traditional (pagan) society is wholly built on a religious basis, and that worship is its main binding element. As long as the Church has not succeeded in building upon and changing this traditional religio-theistic society, and to transform it, as it were, into the worshipping community of Christ's Mystical Body, i.e., the liturgical community of the diocese and the parish, we cannot speak of Christianity having taken root in these new regions of the Church.

One of the great dangers for the Church in mission countries at present is the fact that masses of new Christians try to live their faith as more or less isolated individuals, not having yet formed Christian communities, in which they live as members of each other. One of the main tasks therefore of present-day missionary work is the formation of these Christian communities by intensification of an active and communal liturgical life.

It is, of course, impossible even to touch upon all the aspects of this liturgical development. However, I should like to draw your attention to three points:

1. The necessity of a truly active participation of **ALL** Christians in the liturgical life of

the parish. If it is necessary, then it follows that this participation should be made possible for them, and that therefore Liturgy, in action as well as in words, should be made understandable to them. *act*  
*part*

History has made it very clear in the past, and the daily experience of missionaries makes it ever more clear in the present, that it is impossible to form Christian communities and to let Christianity take root in a culture, without a liturgy which is understood by everyone. *rais*  
*unde*

I should also like to point out that this active participation of all Christians in the liturgical life of the parish is not only a requirement demanded on principle by the nature of the Liturgy itself (which is, according to the definition of Pope Pius XII, the public cult of the whole Mystical Body of Christ) but also because it constitutes the necessary basis of active participation of the laity in the apostolate and the social action of the Church. Without this spiritual basis of active liturgical life of the whole parish there is great danger that Catholic Action and other forms of the lay apostolate, will become nothing else than an exterior organization and not (what the lay apostolate in reality ought to be) the logical fruit of a Christian community life.

Only when a parish lives its Christianity liturgically as a community in Christ and with Christ, and receives strength from that experience for the charitable and

apostolic activity towards their fellow men, only then can we speak of mature Christian society.

2. A second aspect of the liturgical build-up of Christian communities in mission countries is the liturgical living of the kerygma, the message of the Gospel and the reciprocal interworking of catechetics and liturgy.

Speaking of principle, it is clear that there is an intimate relationship between preaching and religious instruction on the one hand, and the celebration of the Christian cult on the other because in addition to the liturgy's character as public worship and source of grace it also has a great catechetical value. But the catechetical value of the liturgy is of special importance in mission lands which have often not enough opportunity for religious teaching, on account of lack of priests and schools and trained catechists. The value of the liturgy as a means of instruction could be exploited much more.

It seems moreover, that the present condition of missionary countries shows many points of resemblance with the first centuries of the Church, characterized as they are by the closing of the period of colonization and the end of the early stage of missionary work. Then, Christianity, born from the Jewish society and sphere of thought, was confronted with the Grecian-Roman world, which was conscious of its own culture. Now again, after nineteen centuries, Christianity with its roots in the Western pattern of culture, is

confronted with a number of territories in Asia and Africa which are becoming ever more conscious of having a culture of their own. It seems reasonable then, to study how the primitive Church solved the problem of this confrontation.

It is certain that one of the greatest successes of the early Church has been the manner in which it penetrated into the Roman-Hellenistic world in a short time, with comparatively few people and means. Two of the main factors of this success seem to have been the cooperation of the laity in the apostolate of the Church, and the instruction of God's revealed truths by means of, and in connection with the Liturgy.

3. The present period of missionary work is also a time in which new cultures of mission lands need to be integrated into Christianity. These cultures should contribute their own specific values to mankind.

In other words, this is the period in which adaptation is especially important; but an adaptation in the right sense. Not an adaptation of Christianity to the non-Western cultures; Christianity as such is above and outside the different human cultures. But an adaptation in the sense of being ready to understand and appreciate other non-Western cultures, and being open to take these other cultural values into Christianity, and through Christianity, into our cultural heritage.

Here, too, liturgy can and must play a very important, and in many



V. m.

cases, even a deciding role, just because worship is one of the most important expressions of every culture. This is even more true because, in the Liturgy, many specific values of non-Western cultures find an echo. Two values stressed in most non-Western cultures deserve a special mention:

—the idea of the spiritual meaning of the material world;

—the idea of the social meaning of all human activity.

It is evident that the Liturgy with her sacraments and sacramentals, with the emphasis on the "consecratio mundi" on the one hand, and the communal worship on the other, forms an important link with these characteristics of non-Western cultures. And moreover, it is also very possible that the non-Western cultures, chiefly in and through the Liturgy, may be able to enrich Christianity itself in a way.

This openness towards the spiritual vision of the material world (found so strongly in the other cultures) and the realization of this vision in the life of the liturgy, is particularly of the greatest importance as a counter-balance against one of the very grave dangers in the non-Western world at the present time. The danger is that these peoples may be deceived by the show of Western technical civilization, and will abandon their own spiritual values for the superficial materialistic culture preached by Communism, desirous as they are to

take their place as adult partners in the family of nations on the level of equality with the West. One of the best means of combatting this danger is to help them to live their own spiritual vision of this world more fully in the life of the Liturgy of a truly Christian family.

These are some aspects of the role of the Liturgy in the present period of mission work. A truly deep and active participation in the Liturgy is perhaps the most essential factor for making Christianity take root in the mission countries.

If it is true that mission work is the task of the whole Church and of each Catholic, then it is also the task of all Christians — as far as lies in them — to contribute towards the realization of this liturgical life in the Missions. We can all do this in the first place by our example of active participation in the Liturgy of the Church in our own parishes, and by our interest in study weeks like this, which aim at promoting and deepening liturgical life in mission countries.

But in the present condition of missionary countries one of the most efficient ways of promoting liturgical life there is, to aid intensively the setting-up of permanent institutions, now being planned for the missions, which will study and give guidance in liturgical pastoral problems.

Finally, we ask you all for your prayers, so that these days of study may achieve their goal, that is, that

they may assist in making of the active liturgical life in mission countries the great means of firmly establishing Christianity in these new territories of the Church.

† J. BLOMJOUS, W.F.

## AFRICA PRAISES MARY

TO KNOW that Africa contributed in its own way to the greater glory of Mary must be a cause of great satisfaction. From the early centuries, the devotion to Our Lady has been an outstanding feature of the Ethiopian liturgy. Its hymology and prayers to Mary are rich and numerous. She is given many splendid titles which convincingly prove the sound doctrine and above all the ceaseless ardour of the Ethiopians to praise the all-holy Mother of God (1).

Permanent Temple,  
Sacerdotal Vestibule,  
Chosen Column,  
Verdant Tree,  
Garden of the Heavenly Son,  
Lamp of the Universe,  
Light of the Stars,  
Unbreakable Wall,  
Extension of Heaven,  
Veil of Fine Linen,  
City of Jewels,  
Spouse of Heaven,  
Golden Censer of the Seraphs,  
Harvest of Prophecies,  
Mother of Justice,  
Doctrine of Peace,  
Vine of Sweet Grapes,  
Mother of the Glorious Sun,  
Book of Life,  
Vessel of Our Riches,  
Superabundance of the time of Fruit  
Compensation for the Years of Famine,  
Satiety of Those Who Hunger,  
Queen of Love,  
Gate of Paradise,  
Help of Sinners.

(1) Cf. MARIOLOGY, a symposium of articles by outstanding American scholars on Marian theology and devotion, 3 Volumes edited by Fr. Juniper Carol, O.F.M., The Bruce Publ. Co., See in particular in Vol. I the section "Mary in the Alexandrian and Ethiopian Liturgies, pp. 210 — 223



# The Eucharistic Fast

## The principle of fasting in the Church.

One of the traditions firmly entrenched in the Church's discipline is the eucharistic fast. It had grown from a general rule that great spiritual happenings and feasts should be prepared for spiritually by prayer and fasting. Fasting was recognized, even by pagans and the Jews as a good preparation for such occasions. In fact the Jews fasted before partaking of the Paschal meal. This sound, religious instinct of fasting, of fasting and mortification to prepare for God's acts of mercy, found its highest possible realization in Christianity. The Mystery of Christianity is the Mystery of Christ's death and resurrection. His death as our way to eternal life is the sum and essence of the Christian dispensation. Every sacrament is an effective sign of that saving death and new life. In fact, every outpouring of divine grace, what is it but the operation of Christ's death and resurrection? Hence, active sharing in Christ's grace, in His life, presupposes a previous active sharing in His passion and death on our part. We too must first die, if we wish to live with Him.

The season of lenten fasting had the original meaning of atonement for sins committed, of dying to the old sinful life, in preparation for the reconciliation or absolution on the Thursday before Easter. By fasting, man, to a certain extent, bore the passion of Christ in his own body.

This explains why fasting has been customary to a greater or lesser degree, not only before receiving the Holy Eucharist, but also before receiving other sacraments and before some of the great sacramentals as well. These fasts we call ecclesiastical fasts, as distinct from the eucharistic fast, for the law for ecclesiastical fasting follows other norms than that for the eucharistic fast. Thus with regard to baptism we read in Ch. 7 of the Didache, one of the earliest Christian writings: "Before baptism, let him who baptizes and him who is to be baptized fast: and all others who are able." St. Justin, writing about the middle of the second century, says: "Candidates for baptism should fast in order to effect the remission of their former sins, and we fast and pray with them" (1 Apol. 61). Even in our own time, canon law decrees: "It is fitting that the priest

who is to baptize adults, and these adults themselves if they are in good health, should be fasting" (can. 753, § 1).

In regard to **confirmation**: this sacrament was originally conferred together with baptism, so the same law of fasting applied as for baptism.

As to the sacrament of **penance**: the season of lent served originally as a preparation for the remission of sins on Maundy Thursday.

The sacrament of **holy Orders**, too, has traditionally been prepared for by prayer and fasting. Thus we read in the Acts of the Apostles: "And as they were ministering to the Lord and fasting, the Holy Spirit said: 'Set apart for me Saul and Barnabas unto the work to which I have called them'. Then having fasted and prayed and laid their hands upon them, they let them go" (Acts, 13, 2-3). This tradition has left its echo to our own day: for the four ember Saturdays, fast days are days of ordination.

The **consecration of a bishop** likewise is prepared for by fasting. In the Pontifical the rubric introducing the rite of consecration reads: "It is fitting that the consecrating bishop as well as the bishop-elect fast on the day preceding the consecration."

Also for the great parish event of the **consecration of a church**, — the rubric reads: "When a church is to be dedicated, let this be announced to the clergy and the people for whom the church is to

be consecrated in order that they may fast before the consecration. For the consecrating bishop and those who asked to have their church consecrated, should fast on the preceding day".

Since the Eucharist is the centre and summary of the whole sacramental system, fasting was always most rigorously and widely observed in its case. In fact for many centuries the faithful were commanded to be fasting for attendance at Holy Mass, even though they did not communicate. We have evidence of this as late as the fifteenth century (1). Thus in an important synod at Brixen in 1453 a law was promulgated forbidding taverns to offer anything by way of food or drink until after the main Mass in the town had been celebrated (2).

To summarize: the principle of the eucharistic fast is not to be viewed in isolation. It is in its origin and in its purposes simply the most important example of a general rule of the spiritual life: that death to self and to sin is the only path to receiving an abundant outpouring of divine life.

### **Eucharistic fast.**

At first sight it would appear that the Catholic Church changed the will of Christ by introducing the eucharistic fast as an obliga-

(1) cf. J.A. Jungmann, S.J., *Missarum Solemnia*, II, p. 443.

(2) Peter Browe S.J., "Die Nuechterheit vor der Messe und Kommunion im Mittelalter", in *Ephemerides Liturgicae*, 1931, p. 281.



tory law: Jesus Christ, according to the Gospel, distributed Holy Communion to His disciples just after their supper. It is to be observed, however, that Christ did not institute any rite or ceremony for the receiving of Holy Communion or for the celebration of Holy Mass. He left that to His apostles and His Church. The Church could not immediately institute any new rite or ceremony because, faithful to the tradition of the last supper, the Church celebrated the Eucharistic Sacrifice in the same manner as instituted by Christ, namely combined with an ordinary evening meal, the 'Agape'. Hence during the time of the Apostles there was neither a law nor a custom of eucharistic fast. Even during the third century there is a complete absence of ecclesiastical legislation on this matter. However, supposing the fact of a slow but constant practice of the eucharistic fast, we can certainly say that at the end of the fourth and at the beginning of the fifth century the eucharistic fast was observed in the universal Church. This is testified to by St. Augustine when he says of the eucharistic fast: "This custom is observed throughout the whole world" (3) and by decrees of councils and synods such as that of the Council of Carthage, ch. 48, ordering that: "the sacraments be taken and offered by those who are

fasting" (4) or the Council of having taken any food" (5).

This legislation of the eucharistic fast at the end of the fourth century and beginning of the fifth century coincided with the anti-Arian struggle, first in the East and then against the Semi-Arian barbarians, in the West. The heretic Arius had denied that Christ was true God. In reaction, St. Basil and St. John Chrysostom, among others, stressed the divinity of Christ, not only theologically as a doctrine, but also in practice, in divine worship. The Holy Eucharist, instead of a divine love feast, a supper of union with Christ our brother, became the awful "mysterium tremendum" in which the son of God becomes present in our midst and who, except the most pure and most holy, would dare approach to receive Him? Emphasis was placed on the divinity of the Person of Christ in the Eucharist, rather than on the fact that the Eucharist is a sacred food to help us in our spiritual weakness. As a consequence, reception of Holy Communion, which was a normal part of assistance at Mass until well in the fourth century, now quickly became a rare event. So rare indeed that people had to be forced to go to Communion at least once a year. And this emphasis on the divinity of Christ in the Eucharist found its counterpart in the reasons given for the eucharistic fast: that the stomach

(3) Ep. 54 ad Januarium; Migne P.L. XXXIII, 202.

(4) Cf. Th. Bruns, *Concilia Apostolorum*, 1, 133.

(5) Bruns, *o.c.* II, 239.

should be empty of all other food out of reverence for the divine Guest to be received (6), instead of the real motive of the fasting, namely a vivid realization that Christ comes to us in the Holy Communion, not primarily to be reverently adored, but in order to transform us in Himself. The purpose of the eucharistic fast is to prepare us to receive Holy Communion, not to keep us away from it! It is a means to an end: that we may partake more fully in Sacrifice and in its fruit, Holy Communion. Thus the practice of the eucharistic fast grew.

It is striking, however, that of all sources treating of the observance of the eucharistic fast preceding the Council of Trent, none mention the eucharistic fast as a strictly obligatory law. From the simple observance of the eucharistic fast throughout the preceding centuries, which was merely a general custom, the Council of Constance in the year 1415 made a general obligation to be enforced as law after the confirmation of this Council by the Pope, three years later (7). This decree was of such great importance, that even the Council of Trent, though proclaiming many rules concerning the Holy Eucharist and the sacrifice of the Mass, did

not change or add anything concerning the eucharistic fast (8). The only person who objected to the eucharistic fast was Luther, basing his argument on the fact that Christ instituted the Holy Eucharist after the last supper. He knew the history of the last supper, but could not or did not want to understand the reason why the Catholic Church introduced the law of eucharistic fast. He quotes words from Holy Scripture, but interprets them for his own purposes, denying the Church's right and duty to institute rites and ceremonies enshrining the great events of sacramental life within the Church.

With the passing of Luther the Church to this day observes the eucharistic fast without any discussion about its juridical character. However the same Catholic Church always understood the conditions of life and accordingly relaxed the strict law of eucharistic fast whenever and for whosoever this was needed or desirable in order the better to lead the faithful to God. For this reason the Church permitted the dying to receive Holy Viaticum without observing the eucharistic fast. But for the rest, up to about sixty years ago, there is hardly a trace of a dispensation from the eucharistic fast. When Pope Benedict XIV searched the Vatican archives in 1756 he could find records of only about half a dozen dispensations ever having been granted, almost

(6) Such a one-sided stress on the reverence also resulted in synodal decrees legislating a eucharistic fast of several days, or abstinence from meat for various periods of time; and likewise contributed to a multiplication of the days when abstaining from marital intercourse was urged before receiving the Blessed Sacrament. Cf. Jungmann, *op. cit.* II, p. 441 ssq.

(7) Cf. Mansi, XXVII, 727

(8) Cf. Conc. Trid. Sess. XIII



all of them given to kings and queens for some important public occasion, such as the ceremony of coronation (9). Towards the end of the last century, however, beginnings of a change of policy on the part of the Holy See can be discerned. Dispensations to private persons, became much more frequent and later a new policy of granting general relaxations emerged. Especially since the decree of Pius X on Frequent Communion, Dec. 20, 1905, did Rome become more ready to grant dispensation from the eucharistic fast in order to facilitate the frequent reception of Holy Communion by the faithful. Scarcely a year after the promulgation of this decree were the first concessions granted in 1906 to 'infirmi qui iam a mense decumbunt', which were later embodied in the Code.

Indeed, the eucharistic fast had become like a hedge around the garden of eucharistic piety: a good strong hedge which was intended to allow the fair garden within to grow and thrive; but in the course of time, it became instead a hedge keeping out of the garden itself those who had a right and need to enter. This was contrary to the mind of Pope Pius X when he invited the Christian people to receive the Holy Eucharist more frequently, which therefore prompted a more lenient attitude of the Church towards the strict observance of the eucharistic fast. At first this was only noticeable in

the faculties granted after the first world war to priests who were to say two or three Masses. Thereupon also to lay people wide concessions were granted during the persecutions in Mexico and Russia (10). During the second world war dispensations from the eucharistic fast were accorded to members of the armed forces, and war workers. But it was only after the second world war that the tendency fully developed. In 1947 the Holy See granted France a broad dispensation from the eucharistic fast upon the petition of the French bishops. This was soon followed by similar dispensations to Germany, Belgium, Austria and America. The concessions granted in these indults, and the conditions attached to them, were in the main the same for all countries, though there were important differences in matters of detail and in the wording. It was clear that the Holy See was experimenting with a possible modification of the law in mind. For by the applications of bishops from all over the world for a relaxation of the eucharistic fast, it had become clear that the law contained in the Code did not take sufficient account of the changing circumstances which might well merit modification of the strict fast before the reception of Holy Communion. The final development came when on January 6, 1953 all indults concerning eucharistic fast

(9) Benedict XIV, ep. 'Quadam', 24 Mart. 1756.

(10) Cf Bouscaren, Canon Law Digest, I, p. 202.

were abolished and a universal modification for the whole Church was introduced by the Apostolic Constitution "**Christus Dominus**", which mitigated the existing law of the eucharistic fast and granted the local Ordinaries the faculty to permit evening Mass on certain days. The bishops were impressed by the abundant fruits of these concessions but a free and liberal application of them bogged down over several ill-defined points in the Constitution. Dubium after dubium was sent to the Holy See for clarification and soon the bishops began to implore the Holy Father for a still greater simplification of the rules of eucharistic fast and evening Mass. In answer to their many requests the Holy Father published the '**Motu Proprio**' **Sacram Communionem** on March 19, 1957 (11) formulating the new law concisely in four points. They came into force on March 25, 1957, and they are as follows:

1. Local Ordinaries (excluding Vicars General without a special mandate) may permit the celebration of Mass in the evening on any day that the spiritual good of a notable number of the faithful requires it.

2. The time of the eucharistic fast to be observed by priests before Mass and by the faithful before Holy Communion, morning or evening, is restricted to three hours for solid food or alcoholic drink; to one hour for non-alcoholic drink. Drinking water does not break the fast.

(11) AAS 1957, p. 177.

3. The times prescribed above for the eucharistic fast must also be observed by those who celebrate Mass or receive Holy Communion at midnight or in the early hours of the morning.

4. The sick, even though not bedridden, may drink non-alcoholic liquids and take true medicines properly so-called, whether liquids or solids, at any time before celebrating Mass or receiving Holy Communion.

This is truly an 'historic document', as Cardinal Ottaviani, pro-secretary of the Holy Office, calls it in his comments published together with the publication of the **Motu Proprio** in the **Osservatore Romano** of March 23, 1957.

### The New Law.

The rule for the eucharistic fast is now the same for all, and it is so simple and clear that extensive commentaries would rather obscure than elucidate it. It comes to this: no solid food or alcohol for three hours, no other drink (except water) for one hour before Communion (or for priests, before beginning of Mass). There is no question any more of different categories of persons or of consultation with the confessor. It is only a question of being clear about the meaning of the terms used, such as: water, sick person, '*per modum potus*', medicine. It seems best to consult on these matters contemporary authors, since they stand nearer to the sources, and it is, therefore, to articles in peri-



odicals that we shall turn to find safe and reliable interpretations of these terms as understood to-day in this context.

### Water.

The Holy Father recalls that, as had already been laid down in **Christus Dominus**, "water does not break the fast." Cardinal Ottaviani, in his authoritative commentary, observes that by not specifying 'natural water', as did the previous document, the Holy Father lets it be understood that any water is meant, in the common meaning of the word, even if it contains gas or a mineral or a disinfectant, i.e. chlorinated water (12). Natural mineral water, i.e. water which in its natural state contains even a considerable proportion of minerals, may be taken, even when it is bottled and sold commercially (13). It is uncertain whether manufactured mineral water, soda water, may be taken, although only gas has been added which does not break the fast. Yet, since the words "sine ulla cuiuslibet elementi adiectione" were used in **Christus Dominus**, one hesitates to admit the use of soda water and hence abstaining from soda water should be the advice.

**The Sick.** There is only one category of persons for whom an exception is made: the sick. The

(12) Connell, *The American Ecclesiastical Review*, 1953, p. 346; Reed, *Theological Studies*, 1953, p. 216; Fanfani, *Palestra del Clero*, 1953, p. 148; Bride, *L'Ami du Clergé*, 1953, p. 202; Hurth, *Periodica*, 1953, p. 57.

(13) Bride, l.c. 202, Reed, l.c. 216, Hurth, l.c. 56.

illness that would warrant a person to make use of concession n. 4 of **Sacram Communionem** need not be of a chronic nature; much less need it be serious. Nothing in the wording of the 'Motu Proprio' insinuates that it should be so. Any real indisposition is sufficient for the use of this dispensation. On the first place, therefore, persons who are suffering from a chronic ailment, such as tuberculosis, stomach ulcers, bronchitis, dysentery etc. are of course habitually 'infirmi' and they are allowed to take something 'per modum potus vel medicinae' any time up to the beginning of Mass or the reception of Holy Communion.

Persons, convalescing after an operation or after 'flu, are also 'infirmi'. But the illness may be more transitory. There is practical unanimity among the commentators that a bad headache, a bad attack of indigestion or bile, a bad toothache etc. are sufficient to render the person 'infirmus', i.e. indisposed within the meaning of the law and hence an aspirin, or other medicine or liquid food may be taken. No doctor's prescription is required (14).

It is not necessary for the indisposition to fully develop before availing of the concession. If a person feels a cold or a headache or other ailment coming on and from past experience he knows that it will develop if he does not take

(14) Cf. Connell, l.c. 247; Reed, l.c. 219; Genicot, *The Clergy Monthly*, 1953, p. 44; Regatillo, *Sal Terrae*, 1953, p. 164; Obernhumer, *Theologische Praktische Quartalschrift*, 1953, p. 213, et alii.

a tablet or a hot drink or any medicine now, he may avail himself of the concession at once. He is in fact really indisposed now (15).

The physical effects of pregnancy can be considered an infirmity within the meaning of the law and likewise the effects of old age (16). No particular age is indicated in the documents, but it is useful to remember that in the 'Holy Year Faculties' for confessors, persons over seventy were put on a line with 'infirmi'.

**Per modum potus.** Already on September 7, 1897, the Holy Office gave an official explanation of the expression 'per modum potus', as used in indulgences regarding the eucharistic fast, mentioning that the expression includes: "soup, coffee, and other liquid food, even though mixed with such substances as semolina, crumbs of toast, beaten egg, provided the mixture does not lose its character of liquid food" (17). All that is required, therefore, is that the substance in question is truly a liquid although more or less thick, of which one can say that it is drunk and that it retains its nature of liquid even after the admixture of other substances. A cup of milk, cocoa or ovaltine with beaten egg is liquid food; probably also a raw or very slightly boiled egg (18). Porridge or corn flour is not

considered liquid in the estimation of men and are definitely excluded. Solid food, like a piece of sugar or chocolate, cannot be considered a liquid even though it be dissolved in the mouth before being swallowed (19).

The medicine need not, of course, be prescribed by a doctor. It is sufficient that it be a substance — liquid or solid — which is regarded as medicine in the common estimation of men. In the Instruction accompanying **Christus Dominus** there is one important restriction added to the definition of medicine, namely: "Let it be remembered that any solid whatsoever which is taken for nourishment cannot be considered true medicine". There are indeed cases when what would normally be regarded as nourishment is taken not *qua* nourishment but *qua* medicine. Thus people suffering from ulceration can sometimes get relief by taking a piece of bread where liquid nourishment, such as milk, is useless. Similarly lumps of sugar may sometimes be prescribed for certain chemical deficiencies in the blood. However plausible the argument that such solid nourishment is taken by way of medicine, the legislator's words clearly forbid such nourishment to be considered and classed as medicine in view of the eucharistic fast (20). The last qualification that the sick may drink non-

(15) Carpenter, *Nouvelle Revue Theologique*, 1953, p. 406; Genicot, *I.c.* 282.

(16) Bride, *I.c.* 203; note 10; Bergh, *N.R.T.* 1953, p. 196; Reed, *I.c.* 220.

(17) Cf. Cappello, *De Sacramentis*, 1947, I, n. 473.

(18) Genicot, *I.c.* 44/5.

(19) Card. Ottaviani in *"Studi Cattolici"*, June 1957 as quoted in the *Jurist*, Oct. 1957, p. 464.

(20) Conway, *I.E.R.*, p. 311.



alcoholic liquids rules out clearly any alcoholic beverages even under the plea of taking them by way of medicine in another liquid, e.g. brandy in coffee, or sherry in soup. Medicines which have an alcoholic base are excluded, according to commentators, if the percentage of alcohol is notable. An insignificant per-

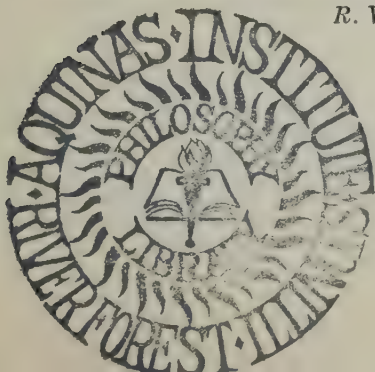
centage of alcohol would probably not render the medicine excluded (21). One need not worry and investigate, however, whether a prescribed medicine contains alcohol.

J. DE REEPER, M.H.

(21) Visser, *Euntes Docete*, 1953; p. 12; Reed, l.c. 223; Fanfani, l.c. 148.

How are the results of any apostolate to be really reduced to figures? You can tell how often the sacraments have been given over a certain period of time — so many communions, so many confessions, so many marriages. But you cannot measure the Christian faith of your Christians. There can be more true faith in a parish where the sacraments are distributed less frequently than in some parishes here the figures are high. I doubt whether it would ever have occurred to Jesus to apply a measuring rod to the transmission of His kingdom to earth. "My kingdom is not of this world". He is in our midst, and we do not know just where or how, or where He is not. And even if we work all our lives without any apparent results, even if God allows the best and purest of our understandings to fail in appearance as completely as He did with Père de Foucauld, we shall be entitled to draw no conclusions. The thing to which we must attach real importance is reaching this concept, that for the life of an apostle to be consistent and retain its unity, it must rest upon friendship with the Person of Jesus.

*R. Voillaume, AN APOSTOLATE OF FRIENDSHIP,  
in JESUS CARITAS, Oct. 1958.*



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# CASUS CONSCIENTIAE

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## MARY - MASANJA

Mary, after her baptism in the Catholic Church, married a pagan, Masanja, with a dispensation from the impediment of disparity of cult. After some years of marriage, however, Masanja sent her away with their two children in order to marry a younger woman. Mary's parents, still fiercely pagan, returned the dowry. Then Mary, in order to provide for herself and the children and not wishing to return to her pagan parents, married "more civili" John, a free catholic man who is really devoted to her and the children. They have already several children of their own. Both are still very much attached to their faith, never miss Mass or the instructions, but there is great danger that, in the long run, they will lose courage and will abandon the practice of the faith altogether. The fact of being in a bad situation and of never receiving the Sacraments is already a terrible cross. Is there any way of arranging their matrimonial situation?

### Solution.

Until quite recently the constant practice of the Holy See was to refuse to break the bond of marriages contracted with a dispensation from disparity of cult, unless of course non consummation was proved (1). Until recently it was also controverted whether such a marriage was a sacrament or not at least for the catholic party (2). Though the most common opinion was that such a marriage was not

a sacrament even for the Catholic party the Holy See did not solve such a marriage. Yet there was no doubt that the Holy Father had the right, through his supreme ministerial power, nowadays called the "Apostolic Power" (3), to break such unions since there can be no

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(1) C. 1119.

(2) Cappello, *De Sacramentis*, Vol. III *De Matrimonio*, (1939), pp. 39-40.

(3) De Reeper, *A Missionary Companion*, p. 215; Peltier, *La dispense des interpellations en pays de mission*, Laval, (1948), p. 15. The Apostolic Power is this faculty which the Holy Father has to break any marriage which is not ratum et consummatum. Woods, *The Constitutions of Canon 1125*, Washington (1935), pp. 17 et sq.; De Lery, *Le Privilège de la Fri*, Montréal (1938), pp. 4 and 156.



question here of a marriage *ratum et consummatum*.

But, if marriages contracted "*in facie Ecclesiae*" with dispensation from disparity of cult were dissolved, would not there result more harm than benefit to the faith? Would not there be scandal among the faithful, especially in Catholic regions, who would find it hard to make the distinction between such marriages and the *ratum et consummatum* of two Catholics? Would not the suspicion arise that the Church was relaxing her marriage laws or was less opposed to mixed marriages? Some might say: "Better marry an unbaptized person since there is always a chance of obtaining a dissolution if things turn out badly!" These objections were and still are very serious and no doubt that such cases of dissolution will remain rare and will be granted only in peculiar circumstances.

Four cases are reported by Bouscaren (4) and a few others in *The Jurist* (5). Others had been granted in China, Tanganyika, Urundi. Three cases were recently solved in Nyasaland (6) but for each there were peculiar circumstances: the girl was more or less forced to marry; long concubinage with eight children to be

legitimated; outstanding faith of the husband who was abandoned by his pagan wife on account of his faith, etc.

One must bear in mind that, besides the ordinary precautions in cases of dissolution (7), there should be other special reasons: perseverance in the faith of the Catholic party; conversion of his future wife; Catholic baptism and education of the children; doubtful dispensation or marriage; absence of doubtful consummation; doubtful sincerity in giving the cautions, etc. In such cases Rome may deem it opportune to grant a dispensation "*super vinculo naturali nondum rato*" in favour of the faith, in its broadest sense, for reasons which outweigh the obvious disadvantages we mentioned above.

A serious investigation must be made in each case to ascertain all the facts and the particular circumstances. Then it rests upon the Ordinary to appreciate everything and present the case to the Holy Office.

In the case of Mary and John there are more than sufficient reasons to ask the Holy See for a dissolution of Mary's marriage with Masanja "*in favorem fidei*" and to expect a favourable reply.

B. PELTIER, W.F.

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(4) Canon Law Digest, III, (1953) pp. 485-6; Supplement, 1954, Canon 1127.

(5) October 1957, pp. 441 et sq.

(6) S.C.S. Officii, 10 Aprilis 1958. Prot. N. 875m/58. Private. S.C.S. Officii, 17 Martii 1959. Prot. N. 3037m/59. Private. S.C.S. Officii, 22 Junii 1959. Prot. N. 3662m/59. Private.

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(7) Absence of baptism of one party during the entire time of conjugal life; absence of cohabitation after the baptism of the other party if he or she is baptized after separation; moral impossibility of re-establishing marriage life; absence of scandal.

# Missionary Approach to Pagans

## 4. MISSIONARY EXPANSION.

"Is it better to concentrate in one area, or to occupy in short order as much territory as possible, and postpone until a later time the intensification of the Christian spirit?" To this important question, which even today is discussed by some missionaries, there is a clear and certain answer. Let it be said forthwith, and in a challenging tone, that as long as this continues to be a moot question, the missionary objectives of the Church are in danger of frustration from within.

Missionary effort, like love, must be diffusive; otherwise it dies. Thus, the presence of the missionary must be felt everywhere in the area entrusted to him, in so far as this is humanly possible. This principle of missionary expansion is nothing new in the Church (1). It has been given clear and official formulation by Pope Pius XI:

"See to it, therefore, that missionaries are so distributed that

no part of your territory remains neglected and that no part is left for future evangelization. Wherefore, spread out more by means of stations, leaving missions in certain central points around which you may establish smaller houses which are in the charge at least of a catechist, and furnished with a chapel, so that the missionaries may from time to time come, on certain days, to visit and exercise their ministry" (*Rerum Ecclesiae*, Par. 33).

Even where this principle of missionary expansion may have been recognized in the past, it was not always and everywhere possible to put it into practice. The existence of Islam over vast population areas has been a notable hindrance to the freedom of missionaries, as also certain political exigencies. In Tanganyika, for example, up until the end of the First World War there were the spheres of Catholic and Protestant influence arbitrarily created by the German Administration. Because of such situations there are today vast population areas of the world wherein the Church is not known, and where it is practically impossible to get even a hearing, not to mention the slim hope of establishing the Church as an indigenous institution. In effect this means that countless gene-

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(1) In the middle of the last century, the Venerable Libermann stated it thus: "I think the apostolic spirit consists rather in extending the frontiers of the Church than in perfecting a small part. If we can achieve an extension of these frontiers and prevent Protestantism from establishing itself in all these vast territories, then, I think we will have done something stable which will last even through the coming centuries."

THE SPIRITANS (Duquesne University), page 170.



rations of people must live and die in blindness to the Faith, if not in open opposition to it. For it is a far more difficult task, even supposing that the missionary can get a hearing, to establish the Church among Islams or heretics than among pagans. Fruitful efforts to evangelize Islams and Protestants are indeed rare events in the history of the Church. So we see the urgency of going to the pagan peoples while they are still pagans (2).

Let us look at one place in Tanganyika where it was found possible to use the missionary method of Pope Pius XI, which, as we shall see, was also the method used by Saint Paul. When Father Krieger, a Holy Ghost Missionary, was sent to Kondoa to evangelize the Irangi Tribe, he could have remained at Kondoa Mission and concentrated on making many good converts and a large establishment in that one place. This would have taken all his time and energy; and no doubt it would have been time and effort well spent and rewarding in the form of a more rapid growth of Kondoa Mission, and more fervour among his first Christians. However, Father Krieger understood that in a mission country it was not the primary function of the priest to see that each Catholic heard Mass every Sunday. Care of souls is

not the primary work of the missionary.

Moreover, Father Krieger saw the encroachments of Islam among the Irangi people. So, even against the advice of older missionaries, he spread his energies equally over a much larger area by spending an equal amount of time at each of the three largest pagan population centres of the whole tribe: Kondoa, Haubi, and Mondo. Had he the facilities of modern transportation, he surely would have covered an even greater area, and the influence of Islam among the Irangi people would have been much less than it is today. But he was only one missionary on foot. He regularly made his visitation of the three mission-stations, living about a week in each, guiding the catechists, giving instructions, and making friends all along the way. He covered a large triangle which is today the Catholic center of the Tribe. Islam is strong among these people, but only outside the triangle. His three mission-stations are now large and flourishing missions. The largest and most fervent of these is not Kondoa, but Haubi. Had Father Krieger concentrated at Kondoa, then the other population centers of the tribe would surely have fallen before the steady encroachments of Islam. There would now be little possibility of establishing missions at either Haubi or Mondo. How well he understood the advice given by Father Libermann to a missionary who wanted all efforts di-

(2) "...More priests in a particular region would make it possible to plant the cross there *today*, while tomorrow this same land, tilled by other workers..., will have probably become impervious to the true Faith" (Fidei Donum, par. 27).

rected to the immediate conversion of the greatest possible number of individuals rather than to the planting of new branches destined to take root and thus safeguard the future of a whole people:

"I perfectly understand your grief to see so many souls on the road to perdition and your desire to go to their aid... However, do not forget that you are there not only for the present, but to build for the future... The souls you save by a measure which produces an immediate good result, may perhaps mean the loss of more than a hundred thousand... The loss of souls certainly is a great misfortune, but it would be incomparably more unfortunate if in your hurry to save a few of these souls you allow a whole people to perish." (The Spiritans, page 166)

We do not have to look very far to see how little this advice has been heeded. Even today there are whole tribes practically untouched by Catholic Missionaries, side by side with other tribes where there has been an excessive concentration of missionary effort, and where the missionaries are so inextricably involved in the care of souls that they have lost sight of the ultimate goal of making the Church known and accessible everywhere within their parochial or ecclesiastical jurisdictions. This same thought was expressed by Pope Benedict XV in clear and uncompromising terms:

"The first care of one who is at the head of a mission, is **to extend the work** and bring it to completion. For as **the whole country** which lies within the limits of his mission is entrusted to his care, he must seek to work out the salvation of **all those who inhabit that country**. Hence when he has converted a few thousand out of an extensive population, he should not draw the line there and rest contented. He must, no doubt, foster, bring up and protect those whom Jesus Christ has begotten, nor should he allow them to drift and perish. But let him not imagine that he has done his duty, unless he strives **with all his strength and without flagging** to bring Christian truth and life within the reach of **all the others**, whose number is infinitely greater. In order then that the preaching of the Gospel should **come within every one's hearing** more successfully and quickly, he will find it useful to found other mission-stations and centres..." (Maximum Illud, Par. 7).

Father Krieger was a man who understood all this. He looked to the future. He knew that his work was not to gain large numbers of converts at Kondoa; but to lay the foundations of the Church among the people of the whole tribe; to make the Church known and accessible everywhere to a whole people who would, in the course of time, be converted. He did not look for a quick and abun-



dant harvest in one spot. He cultivated and planted the seed over a large area, and left the work of harvesting to others who would follow him. Father Krieger realized that the final and most abundant harvest would not be for him to see. This would be left to the local clergy through whom the Church will be finally established among the people of the Irangi Tribe.

If we read the Acts of the Apostles and the Epistles of Saint Paul, with this question of missionary method in mind, we will see how the Apostle of the Nations followed this same principle of missionary expansion. He set out to make the Church a visible and accessible entity in what was then the known world. And when he finished this task, if the Church was not fully established everywhere, it was at least so well rooted in the strategic population centres of the Roman Empire that its growth could not be frustrated by the most severe legal prohibitions or the most violent persecutions. And this, in spite of the fact attested by his Letters that these first Christians, far from being paragons of virtue and fervour, suffered occasional relapses into paganism and even made some excursions into heresy, because their missionary could not give them all the time and guidance they needed.

Saint Paul was directed in his work by the Holy Ghost. Yet it must have been hard for him to

leave in turn each of his newly established Christian communities, each still so imperfect and beset with dangers. We know, for example, from his Epistle to the Philippians, that Paul was aware of serious dangers to his favourite mission-station. Yet, when he was released from prison in Rome, he did not return to strengthen the community at Philippi. He went on to Spain, to continue the expansion of Christianity by establishing more and more mission stations. The care of souls was secondary for Saint Paul. The extension of the Church was primary.

This view of the missionary spreading the Faith over vast areas shows how the emphasis is to be placed, not on numbers of people, but on places where people live and will continue to live after the missionary is gone. Priority must always be given, not to particular large populations of contemporary individuals who may be especially responsive to the preaching of the Gospel, but to the future generations of all the people who are spread throughout the whole area which has been entrusted to the missionary. A large number of Christians in a mission area does not indicate a successful achievement of the missionary purpose of the Church, unless these Christians are found throughout the entire jurisdiction. The success of the Church is not measured by numbers of Christians, but by the extent to which the Church is known and accessible. If the pro-

gress and success of the Church were measured by the numbers of Catholics, as compared to non-Catholics, then indeed we would have to regard the whole historical growth of the Church as a dismal failure. For each year, relative to the growth of the world's population, the number of the Faithful becomes progressively smaller.

So we see that the establishment of the Church, which is the primary aim of all missionary activity, does not mean the conversion of every one in one place, nor even the conversion of large numbers of contemporaries. Large numbers of Christians are for the future, not the beginning. It is, therefore, wrong to try to convert everyone in one place, and then move on to another place which has been deliberately left for future evangelization. The Church is primarily to be made known and accessible to all, everywhere in the area entrusted to the missionary. The spread-out mission-stations will grow into missions, and the whole area into a diocese. Then, with these footholds in every population centre there is a solid basis for the establishment of the Church throughout the whole area, or tribe, or nation. It is the established Church, with its local clergy, which will witness the conversion of each and all; not the missionary who is just beginning.

Concentration in one place, when it is possible to spread out, is not only poor missionary method; it is

also contrary to the official directives already cited. Because this matter is of such great importance to the future of the Church, let us quote just one more official warning against concentration:

"...You must avoid erecting churches or edifices that are too sumptuous and costly, as though you were providing cathedrals for future dioceses... Likewise it would be neither right nor advisable to crowd together into one principal station or into the locality where you reside, all the institutions erected for the good of soul and body; because if they are very important they will demand your presence and that of the missionaries, and will absorb so much of your attention as to make you gradually remit or even cease your visits to the rest of your territory in the interests of the propagation of the Faith" (*Rerum Ecclesiae*, par. 33).

In conclusion then we see that there is a valid principle of missionary expansion. And the general rule is to spread out and give as much attention to one part of the territory as to another. This is an official directive to Bishops in mission countries; but it is certainly a valid principle for one in charge of an individual mission, as well as one in charge of a whole mission territory or diocese.

EUGENE HILLMAN, C.S.SP.



# Catholicism at Makerere

I HAVE BEEN ASKED to write an article for this Journal on the problems of the apostolate as they concern the Chaplain to the Catholic students at Makerere. I have now held this position for nearly four years, and it may be useful to say that there are 250 Catholic students at the College, coming from every part of East Africa

The first point I would like to make is that these students do not, in my opinion, constitute a unique problem in the apostolate. There are good, indifferent and bad Catholics among them, just as in any Catholic community anywhere in the world, though I would say that their devotional life is distinctly more pronounced than, for instance, that of members of a London parish. A steady 8% for daily Mass, an 80% for Sunday Mass, 45% for weekday evening Masses; these are not discreditable figures in an environment where no constraint to perform obligations is possible.

This point deserves a little emphasis. Some of the Catholic schools of East Africa have already made all Church attendances except for Sunday Mass entirely voluntary, and it is noticeable that it is the pupils from those schools who are most frequent daily communicants, members of the choir,

Mass servers, etc. at Makerere. In other schools there is still a good deal of daily compulsory attendance at Chapel, and the young men from such an environment have to re-adjust themselves considerably when they get to Makerere and are entirely free about such things. It is then that many Catholic young men and women have to ask themselves an all-important question: Do I really believe? and a subsidiary one: Then what am I going to do about it?

In my opinion the vast majority of those coming to Makerere can and do answer the first question in the affirmative. They really are Catholics. They believe in the Real Presence; they venerate Our Lady; they know it is a sin to miss Mass on Days of Obligation. They have "Catholic instincts". When one tries to get a bit further than that, however, one finds that their ignorance of the Faith is abysmal.

This is manifested by the classes in Religious Knowledge which the Chaplain conducts under the auspices of the University College during the students' first three years. The attendance at these is again entirely voluntary; about 50% of Freshmen start the course; 25% survive the first year, and about

12% carry on through to the third. The course is intended to lead to a Diploma in Religious Knowledge awarded by the College at the end of the third year, but this course is not a demanding one and the classes are therefore deliberately made an opportunity for the asking of questions on religion generally by the students. It is these questions which are most revealing.

At least to begin with, all such questions are highly legalistic: "How far must one be from Church to be excused from Sunday Mass?" "If the Church orders abstinence on Fridays, how can we receive Communion, Our Lord's Flesh, on such a day?" "Can Parish Priests make dancing a sin?". On the other hand, if I ask "What is Religion?" "What is Grace?" "How is Baptism effectual?" the answers are pathetic. No Catholic student is aware of the Church's teaching about the Bible, nor is in any way equipped to answer the objections of the numerous Protestants he or she talks with. Many questions reflect some such conversation. "Were not the Apostles ignorant men?" I get quite tired of remarking that three years daily contact with the Divine Wisdom could be reckoned superior to a university education!

It would be beyond my competence to say whether this attitude of mind to religion is a national characteristic and unavoidable, or is something that could be provided against. It must, however, be said that for the vast majority of these young people their religion is a

series of arbitrary edicts, not the expression of a consistent revealed and reasonable Truth. As I was constrained to say to a class recently: "The trouble with most of you is that you cannot conceive of God having more common sense than yourselves".

There remains the answer to the subsidiary question: "What are we going to do about it?". The majority leave this question unanswered. They go to Mass on Sundays and leave any questions of an intellectual kind unanswered. They do not bring them even privately to the Chaplain. An enthusiastic minority says: "We must do something" and puts forward vague schemes for Catholic Action, failing to realise that their best Catholic activity is to be outstanding students. (On the other hand, a small body of Legionaries of Mary go quietly and effectively about their work.)

One problem, however, is voiced by all men students: "Where are the educated Catholic women for us to marry?" The proportion of women to men students at Makerere is less than 10%. Of these, at the time of writing, only one is a Catholic African woman. I have heard it said that the educated African man does not want an educated wife. In my experience this is simply untrue. The development of an educated Catholic laity is our biggest single problem in East Africa, and its solution will, in my opinion, depend very largely upon the growth of an educated Catholic womanhood. PAUL FOSTER, O.P.



# Libation: Adapted Rites and Principles

After the study of the possibility of adaptation we shall now deal with the practical conclusions. As final result of the selection made six ceremonies were retained in view of adaptation. They were the following: the rite for naming the child, the yearly reunion of the "abusua" during a national festival, the marriage rite, the building and occupation of a new house, the annual making of new farms, the cutting of new forest for new farms.

The adapted rites for marriage and the naming of a child will give an idea how the indirect adaptation has been realised. The traditional pagan procedure has been preserved as much as possible, whilst Christian rites and prayers have been substituted for the invocation of the spirits and ancestors. The pouring of liquid has of course been left out altogether. For a Ghanaian it would certainly not be difficult to recognize the traditional custom in a new Christian form.

This work of adaptation, however, covered only a part of the the Committee's task. As said in the introduction clear guidance and definite ruling were imperative. We shall therefore conclude with a synthesis of the moral principles on the participation in the Libation ceremony.

## I. AWAR: MARRIAGE.

### Short Description:

From the first asking of a girl's hand in marriage until the celebration of the marriage itself, there are two occasions on which libation is poured. It is the father or another relative of the girl who pours it.

The first libation is performed when the "tsir nsa" or the so-called "head-rum" is accepted.

This is done to inform the dead ancestors of the marriage, and to ask them to protect the girl and her future husband, to grant them future offspring etc.

The second is performed just before the bride leaves, or rather is brought, as wife to the groom's house for the first time to spend her first night with him. This may be described as the actual celebration of the marriage. It usually takes place in the evening. When all is ready for the

departure, the father pours libation to ask of the ancestors protection for the girl and a lasting and fruitful marriage etc. After that the procession forms and makes its way towards the house of the groom, where he will be waiting with his friends and well-wishers. In the olden days the friends of the bride sang as they went along with her.

When the procession arrives at the groom's house, the usual "amandze edzi" takes place. During this asking and announcing of the purpose of the visit, and in fact, from the time of the arrival until the actual handing over ceremony, the bride sits (this was the custom in the old days) on the skin of a sheep or another animal on the floor, near her aunt or other relative who is to hand her over or "give her away", or the bride sits on the lap of this relative as would a child.

At the appropriate time, the aunt or relative gets hold of the bride and places her three times on the lap of the seated groom, saying each time: "Wo yer nye yi o!" (Here or this is your wife). The third time the wife is left on his lap, and the following is added: "Mema hom awars. Nyame nhyira hom!" (I wish you a happy married life. God bless you!), or something similar. In former days the wife leant against the chest of the groom.

After this, the cortege of the bride wastes no time at the groom's house, but asks for "leave to

depart" in the customary way as soon as possible. After their departure the friends of the groom start feasting with the newly wed. His sisters come to join the party and the bride goes and sits with them.

P.S. It must be pointed out that the above description gives what used to be done among the Fantes, and may still be done in some remote areas. But in some places the giving away ceremony at the groom's house was done differently.

#### **Suggested Substitutes:—**

(1) *For the libation poured at the giving and acceptance of the "Tsir-nsa".*

a) Let all present stand and recite the OUR FATHER, HAIL MARY and I BELIEVE. These are to be followed by this adapted form of the prayer of the "Benedictio nuptialis extra Missam": Insert "futuros" between "hos" and "coniuges", and the names of the future spouses after the latter.

As generally the future bride and groom are not present, the prayer "Dominus Deus omnipotens" etc. which follows must be said in the third person: i.e. "vos", "vobis", "videatis", "vestrorum" and "per-veniatis" become "eos", "eis", "videant", "eorum" and "per-veniant".

b) Instead of this prayer, those Catholics who cannot read should pray in their own words to God and to the Holy Family, and even to their dead ancestors "who are



with God" (these latter as intercessors only) for the graces and blessing they usually ask for the future spouses.

(2) *The Departure and Handing over Ceremony:*

It might be good to point out here that the Committee did not lose sight of such considerations as: (a) the change brought about by the celebration of marriage in Church, which seems to make unnecessary any substitute; (b) the seeming approval on the part of the Church of irregular marriages of two Catholics, were this substitute to be performed long before the proper celebration of the marriage in Church; and (c) the fact that in some villages the wedded bride stays with her own family for eight days after the celebration of the marriage, before going to her husband's house.

Since, however, in point of fact parents find it almost against nature and grossly impious to let their daughters take such a major and most important step in life without a parting blessing, prayer or advice for their well-being in their future married life, and since actually parents do offer up such prayers, even if they do leave out the libation, the Committee deem an indirect adaptation extremely desirable. Here are their suggestions:

a) *The time:* The following suggested ceremony should take place:

—either immediately before the bride-to-be leaves home for the

celebration of the marriage in church;

—or on the eve of the marriage in church;

—or, where the bride does not go to her husband's house as wife immediately, on the eve of her departure for her husband's house for the first time as his lawfully wedded wife.

b) *Things needed:* a blessed candle and holy Water; a table covered with a white cloth, on which are placed two lighted candles and a crucifix and before which the ceremony takes place.

c) *The actual ceremony:*

The girl kneels or stands with bowed head before her parents or her father.

With his hand outstretched over her or laid on her head — according to the practice of the place — let the father or his substitute bless her or pray for her. He can pray for her in words similar to those, which would have been used at the libation, except that they must be addressed to God, the Institutor of marriage, and to the H. Family. Or he can use the prayer in the Ritual for the nuptial blessing outside the Mass:

Oremus. Benedic, Domine, et respice de coelis super hanc coniunctionem: et sicut misisti sanctum Angelum tuum Raphaellem pacificum ad Tobiam et Saram, filiam Raguelis; ita digneris, Domine, mittere benedictionem tuam super hos coniuges, ut in tua benedictione permaneant, in tua voluntate persistent, et in tuo amore vivant.

Per Christum Dominum nostrum.  
Amen.

Next the father (his substitute) hands a lighted candle to the bride using the following or a similar formula: "Let the burning flame of this blessed candle symbolize the fire of thy love for thine husband, which should develop into an unquenchable fidelity to him and an ever burning love for your children. May Our Blessed Mother Mary, the wife par excellence obtain for thee this grace. Amen."

After this the father (his substitute) and also the mother, sprinkle her with holy water, if the bride goes directly to her husband's house. This sprinkling of holy water should be omitted if the celebration of the marriage in church takes place immediately or the next morning, as the priest who joins them in marriage will use holy water.

Where the bride is brought in procession to church or to her husband's house, let Catholic girls of her age or the Singing Band sing Hymn No. 112 or 111 of the Fante Hymn Book or any other Catholic songs to replace the pagan ones of old.

At the house of the husband, let all be done as in former days (cf. short description above) with the following additions:—

i/ Let the elderly woman who accompanies the bride's cortege to the groom's house to give her away be a practising Catholic mother.

ii/ Finally, after putting the bride on the seated bridegroom's lap for the third time with the

usual formula, let the Catholic mother as she leaves her on the groom's lap, continue: "May the God of Abraham, the God of Isaac, and the God of Jacob be with you, and may He fulfil His blessing in you; that you may see your children's children even to the third and fourth generation, and thereafter may you have life everlasting, by the grace of Our Lord Jesus Christ, who with the Father and the Holy Ghost liveth and reigneth; God for ever and ever. Amen."

## II THE RITE FOR NAMING A CHILD (DZINTO).

### A. Introductory:

a—The solemn baptism of a child, born of a valid union between two Catholics, which takes place in the church within eight days after birth, shall be announced by a short tolling of the church bell. This rule of the diocesan statute (no 113) will be extended to all baptisms on the eighth day or within eight days, of infants whose parents will follow the naming rite suggested below, even if this latter ceremony precedes the solemn baptism, as happens so often in distant outstations.

### b) *Those to be present:*

Let the old man (or woman) who performs the actual ceremony of naming (hereafter referred to as the M.C.), be a Catholic, e.g. the president of the Church Committee. Besides him, let the priest or the catechist be present. Finally of course, the parents of the child and other relatives or friends.



If the priest assists — and he should do his utmost to do so, especially at the beginning — he should be dressed as required by the Roman Ritual for the blessings he performs during the ceremony.

*c) Things needed for the ceremony*

A small quantity of “nsa” (drink) and of water in separate containers, e.g. small tumblers, for use during the actual naming formula; the other usual drinks served to those present at the end of the ceremony; a scapular or any medal or a small cross; and Holy Water. When the priest assists, there should be a table covered with a white cloth, on which a crucifix and two lighted candles are placed.

**B. The Actual Ceremony:**

*a) The “Amandze”*

(The Official Announcement of the Purpose of the Gathering.

The introductory part of the actual ceremony or the “amaindze ebo” i.e. calling upon those gathered together and telling them “Hom mma yemfre yie o!”; the answer “Yie mbra” from the assembly, and the announcement of the purpose of the meeting — all this is to be carried out in the traditional manner by the M.C.

*b) The Blessings:* Then follows the blessing of the water and “nsa” by the priest, using this adapted form of the “Benedictio Vini in festo Joannis Apostoli et Evangelistae”:

℣. Adjutorium nostrum in nomine Domini.

℟. Qui fecit coelum et terram.

℣. Dominus vobiscum.

℟. Et cum spiritu tuo.

**Oremus:** Bene+dicere et consecrare digneris, Domine Deus, dextera tua haec pocilla aquae et potulenti (vini) et praesta; ut per merita Sancti Joannis Apostoli et Evangelistae, omnes in te credentes et de pocillis istis bibentes benedicantur, et protegantur. Et sicut Beatus Joannes de calice bibens venenum, illaesus omnino permansit, ita omnes hac die de istis bibentes, meritis ipsius ab omni aegritudine veneni, et noxiis quibusvis absolvantur, et corpore et anima se offerentes, ab omni culpa liberentur. Per Christum Dominum nostrum. ℟. Amen.

Bene+dic, Domine, hanc creaturam potus: ut sit remedium salutare omnibus sumentibus: et praesta per invocationem sancti nominis tui: ut, quicumque ex eo gustaverint, tam animae quam corporis sanitatem te donante percipiant. Per Christum Dominum nostrum. ℟. Amen.

Et benedictio Dei omnipotentis, Patris, et Filii + et Spiritus Sancti, descendat super hanc creaturam utriusque potus, et maneat semper. ℟. Amen. (Cf. Appendix to Chapter V. I.)

After the blessing of the drinks comes that of the infant, for which the priest should use the formula and ceremonies indicated in the Ritual under the heading “Benedictio Infantis”. (Appendix Chapter V; 2)

*c) Next, the actual naming rite,* to be performed by the M.C. in the

traditional way, speaking and praying "ex abundantia cordis" in the usual way, but with the following two exceptions:—

i/ His prayers and invocations have to begin with, and be addressed ultimately to, God, "the Almighty Creator of all, Who in Your ineffable goodness, gave being and existence to Egya X (the grandfather or the one after whom the child is being named), who brought forth Y (the father of the child), who has in his turn given birth to this child, to name whom we have all gathered here today, etc.

ii/ The M.C. should take the drops of water or "nsa" to be put on the tongue of the infant from the small vessels mentioned earlier, when he pronounces the thrice-repeated formula of: "NN, ese nsu a, nna nsu a; ese nsa a, nna nsa a!" (Literally: "If you say: 'This is water,' it is water; if you say: 'It is wine,' it is wine", meaning that the child should be reliable and trustworthy later on.

d) *The Imposition of the Scapular or Medal*: The priest then blesses and imposes the Scapular, following the prescriptions of the Roman Ritual, with the following additions, if, of course, the prior approval of the Ordinary is granted.

i/ Let the M.C. hold one end of the Scapular or the string on which the medal or cross is strung during the actual imposition.

ii/ After the priest has sprinkled the child with Holy Water,

e) Let it be sprinkled also by the M.C. and the parents in turn.

f) The customary drinking that follows the "Dzinto", in which all those present participate, takes place as usual, but without any preceding libation — not even one without words — being performed by anyone.

P.S. If there is no priest present at the naming ceremony, (d) and (e) should be performed in the following manner:—

d) Let the catechist lead those present in reciting the PATER NOSTER, after which he recites in the vernacular the following prayer, taken from the "ritus benedicendi Scapularis B.M.V. de Monte Carmelo":

**Oremus:** Suscipiat te Christus in numero fidelium suorum, et nos, licet indigni, te suscipimus in orationibus nostris. Concedat tibi Deus per Unigenitum suum, mediatorem Dei et hominum, tempus bene vivendi, locum bene agendi, constantiam bene perseverandi, et ad aeternae vitae hereditatem feliciter perveniendi: ut sicut nos hodie fraternam caritatem spiritualiter jungit in terris, ita divina pietas, quae dilectionis est auctrix et amatrix, nos cum fidelibus suis conjungere dignetur in caelis. Per eundem Christum Dominum nostrum. Amen.

After this let the M.C. who performed the actual naming ceremony — not the catechist, unless he is the M.C. — impose an already blessed cross and/or medal on the child.



While imposing the medal/cross, the M.C. either repeats after the catechist or says himself: "Receive this blessed cross or/and medal, and may Our Blessed Mother Mary, St. NN., your dear patron and all our ancestors who are with the good God, our Father, defend you from all adversity, and lead you to life everlasting. Amen" (App. to Chap. V. No. 3).

Or instead of the above formula, let him pray in similar words for blessings and graces on the child in words of his own.

e) After this let the M.C. and the parents — not the catechist — sprinkle the child with Holy Water.

### III: MORAL PRINCIPLES ON PARTICIPATION IN LIBATION

The application of the adapted Christian rites which have been suggested by the Committee to replace libation, is a matter for the future. For the present we ought to bear judgment on libation as it is: a practice, which is very popular even for many Catholics and which they are somewhat reluctant to renounce. It will therefore be necessary to point out the moral principles on lawful and unlawful participation of Catholics in this pagan practice.

1. In principle Catholics are forbidden to take any active or passive part in the libation ceremony. Good intentions and mental restrictions cannot modify the moral character of libation as an objectively sinful act. More-

over Catholics should remember, that their presence or participation can easily be interpreted by the pagans as a sign of belief or assent.

2. Serious reason would justify "passive" assistance. When therefore the absence of Catholics in particular cases would cause serious trouble or inconvenience, they would be allowed to attend the ceremony.

3. "Active" assistance or participation in the sense of pouring "nsa" in the name of the community is strictly and unconditionally forbidden. The act of pouring libation and the prayers which accompany it constitute the very essence of libation, the very act by which religious error is expressed. To pour libation would be a formal grievous sin for a Catholic.

4. Participation in the sense of sharing in the drinks, after libation has been poured, would be permitted for serious reasons; for we have reason to believe that the drinks which are distributed among those present are considered as ordinary drinks.

5. Participation in the sense of "material" cooperation by preparing the things necessary for libation, is also free from sin, when it cannot be avoided without serious inconvenience or trouble.

6. A Catholic who, by virtue of his position or by special ap-

pointment is charged with the pouring of libation in the name of the community must decline or refuse. In such cases he should leave it to the community to appoint some other person to perform the ceremony.

It may happen that custom obliges him to appoint this person himself. If that person (a pagan) is acting in the name of the Catholic and on his orders, he (the Catholic) would still be the "auctor principalis" (the principal actor) and in this quality he would remain responsible for the act. It seems, however, that the one designated by custom to pour libation always acts in the name of and as the instrument of the community.

Thus it is always the community acting through him. Libation

will be poured anyhow, independently of his refusal. The Catholic, therefore, who appoints another person to pour libation in his stead, is not, strictly speaking, the principal author. Because the person whom he appoints, as well as the pagan community, consider the pouring of libation as a good act. Hence the position of a Catholic, who appoints another person in his stead, would rather be the position of one who "allows" material sin to happen. And this is allowed from the moral viewpoint, if serious reasons prompt him to this procedure.

This is no "inductio in malum", for although libation is objectively sinful, it is intended as a morally good act by the pagan substitute.

A V.D. WEIJDEN, S.M.A.

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## First A.E.R. issue out of print

As new subscribers are still constantly asking for a complete set of the A.E.R., we have run out of copies of the January issue.

In order to fulfil their wish — if at all possible I urgently appeal to the charity of those among our readers who dispose of a double copy of the January issue. I would be most grateful if you would kindly help your fellow-priests by sending one copy back. In that case your account will be credited by Shs. 4/-.

THE EDITOR



# Two Saints at Loggerheads

"And then, after some days, Paul said to Barnabas, Let us go back and visit the brethren in all the cities where we have preached the word of the Lord, to see how they are doing. And Barnabas was for taking John, also called Mark, with them. But Paul said, here was a man who left them when they reached Pamphylia, and took no part with them in the work; it was not right to admit such a man to their company. So sharp was their disagreement, that they separated from each other; Barnabas took Mark with him, and sailed off to Cyprus, while Paul chose Silas for his companion and went on his journey, commended by the Brethren to the Lord's grace." (Acts. 15, 36-40.)

In these verses we have the outcome of a dissension between several saints. It is a thing which may surprise us. But knowing the facts and making some suppositions it is perhaps possible to elucidate this question. We'll try to do that in the following lines.

## HISTORY OF THEIR ASSOCIATION

As these 2 Apostles, Paul and Mark, were brought together and separated again, it may be of some value to know first of all how they made their acquaintance.

We know Mark from his Gospel, as the style betrays the author, but his character is not very outstanding as he pretends only to put into writing what St. Peter preached.

Nevertheless several authors have concluded to a timorous streak in Mark's character, because of a few expressions in his Gospel.

— in Mk. 1, 12-13 the Evangelist reports the Temptations of the Lord. But he has no eye for the temptations themselves, reported in detail by Matthew and Luke. Mark is much more impressed by the beasts with which Our Lord lodged. Isn't that an indication that he himself would have found this the worst of all temptations, or a.v. doesn't it show that he is afraid?

— in Mk. 14, 51-52. Our Lord's capture. A young man, roused by the noise in the Garden, went out to see; "he was wearing only a linen shirt on his bare body; and he, when they laid hold of him, left the shirt in their hands, and ran away from them naked". Without a moment's hesitation we see the person in question leaving even his only garment in the hands of those who wanted to have a word with him. Isn't there again some indication in this incident that the person was easily frightened? It is only a question. But another question has to be added to this one: Was this

unknown youth really Saint Mark? We have no certainty in fact, but an affirmative answer seems probable. The reasons which are given for that are:

— that the incident had nothing to do with the development of Our Lord's case,

— and it seems that it was something known only to the writer himself.

This leads us to the conclusion that it was in all probability the writer himself who was the actor in this small drama (cfr. D.B. art. Marc. col. 718.)

On the other hand, St. Luke, in the Acts of the Apostles, reveals us another side of Mark's character.

The manner in which the first apostolic mission of St. Paul and his companions is reported, shows that Mark is one of them (Act. 13 5), Although only as a helper; he was not essential to the expedition. (1)

But in Act. 12,24 Luke reports that Mark joins his cousin Barnabas without hesitation as it seems. Mark had been educated in Jerusalem, he must have had a thorough Jewish background and nevertheless he leaves Jerusalem to throw himself into the turmoil of seething Antioch, where the followers of Christ were making many disciples. Had he been won over by the enthusiasm of Barnabas? We don't know, but we

can't see him leaving his hometown but with the intention to go and contribute to the extension of the reign of Christ in this new milieu.

In other words Mark was generous and wanted to have his share in the apostolate.

That is about all we know of St. Mark before he joins Barnabas and Saul for their first missionary expedition.

Thus they left for their first missionary adventure (Act. 13, 4-5). Nothing is said of the influence Mark had or underwent during the first part of the journey while they visited Barnabas's home country, Cyprus, and preached there.

It is to be noticed though that during the first part of that expedition St. Paul's influence became paramount so much so that after this part instead of the formula: Barnabas and Saul, we find every-time: Paul and Barnabas i.e. Paul has taken the lead. The missionaries crossed from Seleucia to Cyprus and, after their stay in this island, went on to the mainland of Asia Minor, Pamphylia.

There again we are confronted with several questions: Was it Paul's intention to remain on the coast and to evangelize the inhabitants of Pamphylia or did he have already at that moment a definite idea about his objective: to pursue, to penetrate inland and to preach the Gospel in Antioch of Pisidia and other towns of the interior? We don't know.

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(1) Cfr. Ramsay, Paul the Traveller and Roman Citizen, p. 71.

We do know however that on the coast, in Perge of Pamphylia, certain difficulties arose between Paul and Mark. We must admire the delicacy and tact of St. Luke who doesn't say a word about the nature of this difficulty. We are left in the dark, so to speak. It is up to us, the readers, to judge the antagonists. However we haven't got the elements to form a fair judgment, and consequently we can't condemn either of these antagonists.

But scientists want to know more about problems which present themselves, even if these are not essential. That is the reason why authors try to penetrate into this small problem in order to see whether it is possible to draw a reasonable conclusion. Of course here we are in the reign and realm of suppositions, which are not conclusive, that is why there are several hypotheses.

Mark may have been frightened by the rugged country. They were going to abandon the safety of Jewish settlements, to venture into unknown country. It is imaginable that Mark was afraid of the uncertainty ahead and for that reason abandoned the party. Another supposition is made by Ramsay (o.l. *ibid.* p. 90.) According to this author it was Paul's plan to evangelize Pamphylia. To this St. Mark had agreed. But because of special circumstances Paul abandoned this plan and decided to penetrate into the interior of Asia

Minor and carry out his mission there. Which were the circumstances which caused the change of plan?

According to Ramsay (*ibid.*) Paul may have fallen ill, and consequently may have felt the need of a change of climate; mountain-air would have been better for him, and so he decided to go on to Antioch in Pisidia (3600 feet above sea level).

Fouard (cfr. St. Paul. p. 25) supposes that Perge in Pamphylia was almost deserted in summer. People went to the mountainous region for the hot season, and took refuge there until the return of milder conditions. But St. Paul couldn't preach in empty synagogues and he couldn't get together enough pagans to make it worth while to preach. So he decided to go further.

We don't know anything of what happened in Perge and its neighbourhood, but we know that St. Mark didn't agree with St. Paul about the continuation of the expedition; he returned to Palestine.

St. Luke doesn't say whether he left the party on friendly terms; it is not necessary to suppose that they had a fight over it, not even in the light of what follows. So it is not from this text (Act. 13.13) that we can conclude to a conflict, although we have to admit that later on it forms Paul's reason for not accepting Mark any more as a companion.



## The conflict

The antagonism between the two missionaries came to a head a year or so later.

St. Luke tells us and St. Paul, too, confesses that the first expedition was a complete success.

Eventually Paul returned to Antioch of Syria and made a report about his activities and his results.

How long did they stay in Antioch? We don't know; but as every missionary, Paul felt the need of new conquests to be made for Christ, besides the solicitude for the christianities he had founded.

We imagine therefore — and Luke corroborates our fancy by saying after some days (Act. 15, 36) — that rather soon St. Paul thought of a second expedition. He must have spoken about it with his former companion, Barnabas. Details were considered and when finally Paul had made up his mind he invited Barnabas again to accompany him.

No doubt, Barnabas was only too glad to accept the invitation; his missionary heart leapt up at the thought of new labours and new conquests for his Beloved Master.

But he had a wish: Would it be possible to take again John-Mark as a third companion? Such thought may have arisen more easily in Barnabas' mind than in Paul's because Mark was his cousin, as we saw.

Unfortunately Paul could not agree: "Here was a man who left them when they reached Pamphylia,

and took no part with them in the work; it was not right to admit such a man to their company." (Act 15, 38.)

Again St. Luke with his natural tact doesn't say how the discussion went, but that is was a heated one is clear from the outcome: if Paul didn't want to take John-Mark, he, Barnabas, declined the invitation and went his own way, taking Mark to revisit the churches in Cyprus, while Paul took Silas as a companion and went North-West.

The only reason why St. Paul doesn't want Mark is that he left them in Pamphylia, and again the question arises, why was it that Mark left them there?

Did Mark fall ill? In that case he would have been unable to follow Paul and Barnabas into the interior of Asia Minor. This is not likely, because the circumstances would have been beyond Mark's power, and if he had recovered completely, there was no reason for Paul for not admitting him to the 2nd expedition.

Consequently there must have been something in the reasons given by Mark on his leaving, which indisposed Paul in such a way that he didn't want to meet again with the same difficulties.

As it is reported in the Acts of the Apostles, it is impossible to form an idea concerning these reasons.

Anyway they weren't too serious for Barnabas took Mark as his companion.

## Conclusion.

From the preceding considerations it follows that Paul had a human nature very similar to our own. Does it not happen that we too disagree with other priests, with fellow-workers in Christ's vineyard; does it not happen that these disagreements become smaller or major conflicts? I don't want to say that St. Paul is to blame, nor that St. Mark is responsible for the difficulty. With the best intentions of the world it happens that the ideas of one are not those of the other, and it may seem impossible to reconcile them. Even if in certain cases this is only an apparent impossibility, the fact is that there is no reconciliation: such is human nature.

Isn't it consoling to discover that Saints, real Saints, had the same difficulties?

But we must conform to the example in full. Paul and Mark did not remain antagonists until their deaths.

We have beautiful testimonies of

their reconciliation, although we don't know when exactly this reconciliation took place.

Let it be sufficient to quote St. Paul's recognition of Mark's greatness and of his efficiency.

In II Tim, 4, 4. St. Paul asks Timothy to "join company with Mark and bring him here with thee; he can help me with the exercise of his ministry now that I have sent Tychicus away to Ephesus". In the Epistle to Philemon, v. 24, he recommends Mark to his christians: "make him welcome."

These are not words of one who is embittered, who doesn't want to have anything to do with the other.

Did St. Paul arrive at the conclusion that he had made a mistake when he refused Mark for his 2nd expedition? We don't know. But the whole episode gives us a remarkable insight in human nature, which makes itself felt even in the preaching of the Gospel.

W. VUGTS, W.F.

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## Pope John XXIII to the people of Castelgandolfo:

"A secret of great actuality: to know how to bring home to the faithful that their attendance at Mass ought to be alive and conscious".

# Atmosphere in Religious Training

**T**HE PURPOSE of this article is to draw the attention of readers who are interested in the religious training of Africans to some basic principles and to some points more likely to be overlooked in this matter.

As early as possible children need to be placed and to grow up in a supernatural atmosphere, that will enable them to live by faith, to judge everyday events according to faith, and to find in the great Book of Nature incentives to their piety.

European missionaries, brought up in profoundly religious families and educated in really Catholic institutions, who since the first awakening of reason have been penetrated with Christian principles may take it for granted that their African charges are in the same position. Hence the danger of restricting themselves to the teaching of religion in a merely academic way.

It might be that we have forgotten many of the pious industries of our mother, or that we no longer remember the details of the stained-glass windows we admired in our churches when we were young; yet all that has contributed to our first religious formation.

In our case the formal religious teaching of the class-room was the timely continuation of a structure

whose foundations had been laid at home. But what about those children who grew up in a pagan home, in an environment indifferent to religion or worse? If Physical Training exercises do not make good for polluted air or insufficient food, what happens to religious instructions imparted without its proper atmosphere? Very often the result is a cleavage between religion and life.

It is therefore of the utmost importance that we seize all available opportunities to put our children in contact with the practice of their religion. The period of formation at the mission (or the parish) is invaluable to that effect. The mere sight of the priest and his assistants, whose life is wholly consecrated to the service of God, the size and beauty of the church, all that makes impression upon young minds. It is all the better if the priest and his helpers are saintly people and careful to turn everyday incidents into object lessons.

## A. IN EARLY CHILDHOOD.

There are five basic truths, with which every Catholic child, even of pre-school age, must be made familiar by parents and guardians; they are: God is great; God is kind; the Blessed Virgin is our Mother; the Guardian Angels are



our companions; the church is the House of God.

These five primary ideas open the child's mind to the world invisible, to which it is destined. They give meaning to the words virtue and sin. They are at the basis of all christian life. The sooner a child is imbued with them, the deeper religion will take root.

Let us take as an example what Fr. J.V. Bainvel says in "Vie intime du catholique" about how the filial devotion to Our Lady is instilled in the child's soul and becomes engraved there. "The Catholic child finds watching over his cradle together with his earthly mother his heavenly One. He learns to love both with the same heart and the same affection. It is obvious that one is far away in another world; he does not see Her, or hear Her; but, because of his ingenuous faith and his lively imagination, which materializes everything, he easily represents Her to himself from what he is told about Her, and from holy pictures, although far more beautiful than all pictures; kind and loving as his mother, although far more perfect and powerful.

The mother he sees reveals to him the other one he does not see; the love he has for the first makes him understand the love he owes the second. And as one always remains a child with one's mother, he will always remain a child with Mary. His other affections might lose their freshness, but the love of Our Lady will forever retain a fragrance of youth."

Unfortunately very few African parents and teachers use these truths to comment on their children's joys, sorrows, fears, admiration and other feelings. The most zealous among them are rather inclined to impose upon their little ones long prayers instead of short ejaculations, inspired by the circumstances and adapted to their age.

As late is better than never, we should not feel ashamed to tell our boys and girls what they have not been taught in time at home. If we do not fill the gap, it will never be filled.

While doing it, we must impress upon christian mothers and teachers that their duty is not only to co-operate with us, but to take the lead in giving their children that foundation. In many cases you will be surprised to find so much good will, which only needs enlightenment.

## B. IN LATER CHILDHOOD.

As the child develops, four other elements must gradually be added to that indispensable background of earlier years. All nine together constitute the required normal climate.

These four dispositions are: the spirit of prayer; the love of Our Lord; christian abnegation; appreciation for truth, goodness and beauty.

a) SPIRIT OF PRAYER. This means personal prayer, that comes spontaneously from the heart. It does not mean knowing or reciting

endless prayers learnt by heart. Those prayers are useful, as they feed the soul and help it to acquire that spirit, but they do not constitute it.

The spirit of prayer is acquired, as all habits are, by repetition of acts. Children respond with enthusiasm to all requests for prayers. They are always ready to do violence to Heaven in favour of the intentions entrusted to them.

To a visitor who was expressing his surprise that the Liverpool great Catholic Rallies were invariably favoured by nice weather, the late Archbishop Dr. Downey confided that a few days before those rallies he used to mobilize all the children of his archdiocese by telephoning to each Catholic school and asking them to pray for fine weather.

The Sisters of Providence, who prepared young Eugene Pacelli for his first confession and communion, have inherited from their Founder, Blessed J.M. Moyë, the practice of teaching their pupils such short prayers as: "My God, as I dress my body, adorn my soul with your grace. As I wash my body, keep my soul clean."

In order to develop the spirit of prayer the best use should be made of the assistance at H. Mass. At the Offertory, for instance, put the children on the way to personal prayer by making them offer their efforts, sacrifices and resolutions in union with Our Lord offering up His life. At the Memento of the living, make them pray for their

parents, the intentions of the Church, sinners, the sick, the persecuted, etc.

b) THE LOVE OF OUR LORD, which flows naturally from the devotion to Our Lady, must be made paramount at this stage. Otherwise children will never realize that religion is not merely a christian name, a medal or a cross, or a set of dogmas and laws, but Our Lord known, loved and followed. Living by Him, we must also live for Him, like Him and with Him.

Every Christian should make it his ambition to deserve the same praise as Mary: "Her earliest years were spent in serving Him. Within the temple-walls She learned of Him. Her eyes looked up to Heaven seeking Him, for the thought of Him and the love of Him dwelt always in Her Heart".

Besides appropriate comments on the Mass, the participation of the children in the unfolding of the Liturgical year brings Our Lord into their intimacy. No feast should pass unexplained. The mysteries of Christ's childhood and the Passion impress themselves deeply on young minds.

Pictures of the most important scenes of the Gospel help much towards bringing Jesus near to them. They should be used frequently.

c) THE PRACTICE OF ABNEGATION. Without the training of the will and abnegation it is

impossible to adhere to Our Lord. The following of Christ implies the fight against oneself.

The attentive educator follows the child step by step in that direction. He shows him his shortcomings, his bad tendencies, and the way to overcome them. He proposes to him the virtues to acquire so as to be like Our Lord. This is always done in private, and in an encouraging manner.

Unfortunately the practice of loudly browbeating a guilty child and of terrifying him by unreasonable threats has not yet died out.

It is to be noted that each time Our Lady appears to children, be it at Lourdes, La Salette, Pontmain or Fatima, She asks them to make sacrifices.

At times we found that our mothers exaggerated in imposing too many restrictions upon us, in asking for too many acts of self-denial. But, apart from the intimate satisfaction we nevertheless experienced in offering something to God, would we have persevered in our vocation without that Spartan training?

A child who grows without restraining himself from anything,

who is left free to indulge in all his whims, will very soon contract bad habits which will mar his life.

d) APPRECIATION OF TRUTH, GOODNESS AND BEAUTY. Within man there is a profound desire for truth, goodness and beauty. Education must guide the child through the partial truth, beauty and goodness of this world to the complete truth, beauty and goodness of Heaven.

If a child is not trained to admire beauty in nature, he will not be able to admire and to praise God. Unless he is shown fair-play he will hardly be honest in his dealing with his fellow-creatures. A child who does not love his country will not love the Church. If he cannot appreciate goodness, heroism and unselfishness, he will never become social-minded.

By thus inculcating these ideas and attitudes into the child's mind and soul the required atmosphere is created, in which all further religious instruction and training will have all the more chances of success as the conditions of receptivity have been made more favourable.

FR. PAYEUR.



# The first-fruits of Africa:

## The Martyrs of Scillium

IN MARCH 180 Marcus Aurelius, the noble philosopher on the throne of Rome, died after heavy fights with the invading barbarians. His death marked the end of the happiest and most tranquil period of Roman history. After the fierce persecutions of Nero and Domitian the Christians had enjoyed a relative peace. Sure, there were local disturbances, but on the whole the imperial policy had been for tolerance. Marcus, the gentle and humane Stoic, could not find much sympathy with their exorcisms (Meditations 1, 6), with people who did not believe in gods, failed their country in its need and did their deeds behind closed doors (Med. 3, 16). Yet he could not suppress his admiration for their resolute opposition to Roman religion and their undaunted courage in the face of death (Med. 7, 68; 8, 48 and 51; 11, 3). This was the general reaction of the noblest Romans. They had nothing against the new religion. The Church expanded rapidly under their tolerant eyes despite the severe laws of Nero and Domitian. The able governors, however, the mainstay of the Empire, simply could not understand these new ideals. For them Rome was everything, and the best regarded their administration as a kind of liturgy to Eternal Rome.

During the first months of the new Emperor a clash developed between the imperial authority and the Christians in the Roman Province of Africa. On 17th July, 180, some Christians of the otherwise unknown town of Scillium appeared before the Proconsul Vigellius Saturninus. They refused to return to the traditional Roman religion and consequently died for their faith. The Acts of their martyrdom read like the minutes of a trial and their historic value is uncontested. In the profession of faith they record we hear the first authentic words of the African Church, the moving voice of the glorious martyrs of North Africa: no fanaticism, no hatred against the authorities, but a firm and quiet determination to die for Christ. (1)

"Praesens was for the second time and Claudianus (or Condiannus?) for the first time consul, when on 17th July, at Carthage, there appeared before the tribunal Speratus, Nartzalus, Cittinus, Donata, Secunda, Vestia.

*The Proconsul Saturninus:* His Majesty, the Emperor, will grant you forgiveness provided you change your mind for the better.

(1) In the *Revue du Clergé Africain*, Janvier 1953, p. 40-43, L.D. gave a French translation of the Acts. The Latin text may be found in C.KIRCH, *Enchiridion Fontium Historiae Ecclesiasticae Antiquae*, Barcelona 1947, nr. 71-76.

*Speratus*: We have done no wrong, we have never worked for injustice. We have never cursed, but have been grateful for ill-treatment. We have full respect for the Emperor.

*The Proconsul Saturninus*: We too are religious. Our religion is simple. We swear by the genius of His Majesty, the Emperor. We pray for his health. You should do the same.

*Speratus*: If you listen kindly, I will tell you about the secret of this simplicity.

*Saturninus*: I do not listen to your outrageous talk about our religion. Rather swear by the genius of His Majesty, the Emperor.

*Speratus*: I know no empire of this world. I rather serve that God whom no man saw nor can see with his eyes. I have stolen nothing, and when I buy, I pay the required taxes because I know my Lord, The King of kings and Emperor of all nations.

*The Proconsul Saturninus turned to the others*: Give up your belief.

*Speratus*: An evil belief is to commit murder, to bear false witness.

*The Proconsul Saturninus*: Have no part in this foolishness.

*Cittinus*: We fear but the Lord, Our God, who is in heaven.

*Donata*: We honour Ceasar as Caesar, but we fear God.

*Vestia*: I am a Christian.

*Secunda*: I like to remain what I am.

*The Proconsul S. to Speratus*: Do you remain a Christian?

*Speratus*: I am a Christian.

The others joined him in his declaration.

*The Proconsul Saturninus*: Do you want some time for thinking it over?

*Speratus*: No need for reflection in such a matter where our justice is evident.

*The Proconsul Saturninus*: What is there in your box?

*Speratus*: The books and letters of Paul, a holy man.

*The Proconsul Saturninus*: Take 30 days to think it over.

*Speratus repeated*: I am a Christian.

All joined him.

The Proconsul Saturninus read out the sentence from his tablet: *Speratus, Nartzalus, Cittinus, Donata, Vestia, Secunda* and the others who have affirmed that they live according to the Christian religion are sentenced to death by the sword seeing that on being offered a remand to return to the manner of life of the Romans they persisted in their contumacy.

*Speratus*: Deo gratias.

*Nartzalus*: We martyrs are to-day in heaven. Deo gratias.

The Proconsul Saturninus made the proclamation through his herald: I order that *Speratus, Nartzalus, Cittinus, Veturius, Felix, Aquilinus, Lactantius, Januaria, Generosa, Vestia, Donata, Secunda* be punished.

*All answered*: Deo gratias.

Thus they all were crowned together with martyrdom and they reign with the Father and the Son and the Holy Ghost through all ages. Amen." L. KAUFMANN W.F.

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# PLATFORM

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## Church Tax and the Refusal of Baptism.

THE ARTICLES printed in our Review on failure to pay Church Tax prompt me to put a question. I have heard that at times such refusal has gone beyond the field of confession into that of baptism, and that children of people failing to pay have baptism either refused or at least deferred. Can such a practice ever be justified? The decision of Propaganda, quoted by Fr. de Reeper in his original article (AER, vol. I, No. 1, p. 25) would seem clearly to forbid it: 'Indignam viro ecclesiastico et animadversione dignam quaestionem de sacris et

ipso baptisinate denegandis iis, qui oblationum debito se submittere recusant'. The sins of parents may not be visited upon their children. Here the need for ensuring the eternal salvation of the infant has absolute priority. Rome has very recently urged the importance of administering infant baptism without any delay, and such an injunction would seem to have a special significance in countries where the infant mortality rate is very high. Could Fr. de Reeper enlarge on this point?

ADRIAN HASTINGS.

### ANSWER:

The postponement of sacraments as a penalty for misbehaviour of the parents can certainly not be visited on their children, when these are presented for baptism. It may be of interest to recall the Church's teaching and mind with regard to the baptism of children of non-practising Catholic parents. The difficulty concerning this matter lies in the fact that the present

Church Law as embodied in the Codex does not provide an explicit and direct decision concerning the line of conduct to be followed for the administration of baptism to children of lax or bad Catholics. In all that the Codex says about the baptism of children (CC. 749 - 751) our case is not touched. The Codex does, therefore, not directly consider or does not appear to consider



the baptism of infants, who are born from good or bad Catholics, but lays down in C. 770 the absolute rule: "Infants shall be baptized as soon as possible. Pastors and preachers shall often remind the faithful of this grave obligation". This canon deals directly and exclusively with children of Catholic parents. Hence we are bound to understand this canon as the law which binds all Catholics.

Since the Codex does not give us a direct answer to the question, we are directed by C. 20, to the usage and practice of the Roman Curia. The following question was put to the Sacred Congregation of Propaganda: "Is it expedient (apart from danger of death) to baptize the children of Catholic parents, when, in view of their slackness or bad lives in other respects, there appears to be little probability that the children in question will afterwards be brought up in the Christian religion?" S.C. de Prop. Fide answered on Jan. 31, 1796, as follows: "The slackness of Catholic parents or considerations of their bad lives in other respects are not a reason why the children may not and would not be baptized, especially where the parents themselves ask for it, as in the case proposed" (1).

The Congregation appeals to a Decree of the Holy Office of 17 Sept. 1671. To the question: "Whether children of Turks can be baptized, when the father is an apostate of the Christian religion whilst the mother is still a

Christian; both ask that the child be baptized but there is a suspicion that the father wants to educate him in the Mahomedan superstition", the Holy Office replied: "In the proposed case the child must be baptized". Answers to the same effect we find in Coll. nn. 9, 90, 131, 322, 353, 516, 522, 1293, etc.

The Sacred Congregation also appeals to the distinction between proximate danger of perversion and remote danger. When there is proximate danger, i.e. when the child after baptism would have to remain with the heathen parents, one is not allowed to baptize it. When there is remote danger, i.e. if there is a **chance** that the priest or the Catholic wife or other Catholics might educate the child in the Catholic religion, it is allowed to administer baptism.

From all this the '*mens Ecclesiae*' is clear with regard to the baptism of the child of two non-practising Catholic parents (or if one of them is a non-practising Catholic the one still practising, or of two Catholics coming to Mass but living in concubinage) namely that (and here we quote again the words of Propaganda in its answer of Jan. 31, 1796 in Coll. I n. 625): "even though the parents are indifferent or otherwise of such a character as to hold out little hope that the child will be brought up in the practice of the Catholic faith, the child **can and must** nevertheless be baptized by the priest, especially when the parents themselves ask for it".

J. DE REEPER.

(1) Cf. *Collectanea* I n. 625.

## Further reflections on Church tax

THE AIM of the missionary endeavour is to establish the Church with all her multifarious activities and institutions. The Church in Africa run by African bishops and their indigenous priests, educational and medical institutes run by African brothers and sisters and supported financially by the African faithful. Willy-nilly we have to face the fact: financial independence is also required to reach this lofty aim.

Our African Christians on the whole are loath to accept that awful responsibility. Here we need not enquire into the causes for this unwillingness. It may have been a wrong concept of Christian charity as Bishop Shanahan very clearly demonstrated in his longdrawn struggle with the Society of the Propagation of the Faith about the funds for slaves versus schools. The facts are that not only uneducated Christians but also educated Christians very often do not realise the importance of this obligation.

What means and measures have so far been taken in the various parts of Africa to support the church?

In as far as I know-but I speak as one less wise in the case of the East-East Africa in general solved this problem by participating in the policy of the colonial powers in erecting either huge plantations or

commercial establishments. Again we need not enquire how labour was recruited to work these plantations. At present the fact is that most of the Christians resent that the Missions have such huge holdings and that also the necessity of the obligation to support the church has not been brought home to them.

In West Africa-largely due to the ideas of Bishop Shanahan-the African Christians were taught to support the Church and all her institutions. This was done with a twofold aim: to teach them to support the church and to make them more responsible Christians. Doling out gifts does not make Christians of character. Self-sacrifice makes strong Christians who further then consider the church, the school, the hospital their own and are much more interested in their progress than otherwise would have been the case.

To bring this obligation home to the masses accession to confession was sometimes prohibited or absolution refused for those who remained in default.

Before we consider the moral implications of this policy let us first enquire into the results.

By and large the Christians of West Africa are now convinced of the necessity of this obligation and pay up willingly. It is not, how-

ever, a question of a few shillings. Since there are no other sources of revenue — apart from gifts from home, sodalities and societies — this contribution has got to be considerable in order to enable the church to realise its aim.

Whenever there is a question of capital expenditure, erecting a new church e.g. there is now a wholesome response on the part of our faithful. In one year they may contribute 5 times or ten times the amount they pay in churchtax. If our policy re churchtax then had been resented we would never have succeeded in getting our appeals for such capital expenditure through. Again here we need not consider the impact this voluntary contribution has on the life of each Christian: non-paschantes return to the Sacraments, slack Christians become fervent, pagans apply for the catechumenate.

Now I would like to hear what reaction there is on the part of our Christians in East-Africa regarding such projects.

Not long ago I was in the French Cameroons where the missions have large plantation-holdings and also a small churchtax. We do not inquire into the methods of recruitment of labour. We even pass by the fact that on Sundays sometimes all the mission lorries are on the road to deliver the bananas. These fathers were not only complaining about the difficulty of acquiring the tax but would simply not believe me when I told them

how our Christians contributed voluntarily to capital projects.

From the foregoing it is clear, however, that we have to tackle this problem in a wider context. It is not just a question of the upkeep of the Father(s), it is not just a question of a few shillings, even not on the part of the individual, it is a question of training our faithful to accept their financial obligations towards the Church with all her institutes with this end in view of making the Church selfsupporting.

A second point to be considered is the type of person who will suffer from the penalties in connection with the church-tax. It is not the person, who may have been ill, it is not the person who may be in temporary difficulties, it is not even the person who may be unwilling for a short time but it is these persons who are chronically unwilling to pay up. If the confessor would be aware of their true mentality he would not be able to give them absolution because their refusal to pay up habitually constitutes a grave amount. But how could a confessor ever be aware of such mentality with the crowds of christians we have?

This brings me to a third point which I wish to make.

Everybody seems to assume glibly that this commandment is either a public or private obligation which can be privately fulfilled. What reasons can be advanced that this obligation can be privately fulfilled? Historical ones? If so, let us have them.



The present-day practice in countries where the Church has been rather recently established and has no endowments, etc., seems to indicate otherwise.

Here I wish to refer to established practice in the U.S. and Canada. There are three kinds of collections:

The Sunday collection for the upkeep of the whole church-plant in the parish. In many places the parish-priest makes it very clear what constitutes the minimum amount he wishes to see in the envelope marked by each Christian's name. At the end of the year a list is compiled of all the dues given by each Christian and is circulated in the parish (part of these collections may be acquired by the Bishop).

The pastor's dues. These seem to be for the personal upkeep of the fathers and are collected by public conscription.

Special collections for special projects. These again are acquired by public conscription.

It was a striking thing that quite a few Christians from Europe who had emigrated to Canada objected to this public way of collecting. To convince them of the necessity this explanation was forwarded: There is an obligation *ex justitia* which is exacted publicly and the minimum amount accruing from this obligation is laid down by the pastor. If some person wants to contribute more than he is obliged to do he can

either do this publicly or, if he wishes so, privately.

Again re the pastoral dues the parish-priest lays down the total amount but leaves it to a committee of parishioners to collect it. More or less the same procedure is followed re the special collection.

If the fulfilment of this obligation — the minimum-amount due *ex justitia* being fixed by competent authority is public then the matter can be judged publicly outside the confessional; then also correct information can be had as to the ability of the person in question whether he can fulfil his obligation or not. More time can be devoted to explain the gravity of this obligation. The pressure of the community can be brought to bear on this person if he proves to be recalcitrant. If he promises to mend his ways — although unable to make restitution there and then the rest can be handled inside the confessional.

We write volumes about adaptation. What is the attitude of the community in Africa re an obligation imposed upon all? This person is persecuted, ostracised by the community because it is felt — and quite rightly — that by his refusal he threatens the whole community. In villages where this communal feeling has been lost nothing is accomplished any more. Surely at times injustices are committed but is it not our place to christianise this custom?

At present we may be confused as to the public or private nature

of the obligation of support in Europe. In Holland in many rural places it is certainly of a semipublic nature. Could it not be that the historical development went on these lines: That the minimum amount *ex justitia* was insisted upon publicly? I can hardly envisage the possibility of excommunication if this were a private matter. That due to the stringent measures taken by various Councils this obligation was so well fulfilled that there was later no need for stressing it further. That moreover the faithful were so generous and gave so much *ex caritate* that the nature of these two obligations became confused.

The action of the Council of Trent, moreover, can be construed to our advantage. It brought home the necessity of this contribution so much that at present the faithful at home are so generous — over and above of what is due *ex justitia* — that owing to their contributions we have been neglecting this very important point out here. If the action of the Council at that time — after hundreds of years of

christianity — was justified — please also consider the beneficial results — why should the milder form of sanction now in vogue in some parts here after only fifty years of christianity be condemned?

I am no moralist nor canonist but simply a bushwhacking missionary but it seems to me — no, it is very clear to me — that this problem has not been viewed in all its lights. Since it has such a practical and daily application and is so intimately connected with a smooth working of our apostolate it needs a further study.

I do not say our system cannot be abused. I do not say it is the only good custom. If in other parts of Africa different customs hold sway, let us hear of them, of their advantages and disadvantages, of the possibility of abuse, of their moral implications, of the results obtained re support and re formation of character of our Christians. Then let us compare, eliminate what is evil and keep what is good.

N. GROOT, M.H.

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If you did not yet pay for your subscription 1959, please consult the Note on Payment, on page 301.

# How to increase Vocations

**I**T IS OFTEN said that parish priests are not sufficiently interested in vocations. This may be true for a very small number but not for the majority. It is not lack of interest that is responsible for so few vocations for most parishes, but a lack of method in fostering vocations. When parish priests are successful in various fields of parish work, it is always (next to prayer and hard work) due to a method of approach. This is particularly true in teaching, making converts, financial matters, etc. The same must be true of vocations. There is little or no success without a method carefully worked out and perseveringly applied. Here then is a concrete method of fostering vocations to the priesthood which has proved successful at the parish level in the Archdiocese of Seattle in the U.S.A. It may need some adaptations. (1)

## PRAYER.

Have a novena for vocations in the parish once or even twice a year, in October and March.

Distribute a card with a prayer for vocations (a new one each year) among the people.

Say this prayer after Mass particularly during October and March. Have it recited in school at the beginning and end of each

school day during these months.

If there is a convent which you know, ask them to pray for vocations in your parish.

## PREACHING

Have at least two sermons a year on vocations at all Masses on specified Sundays.

Read from the pulpit the Bishop's Pastoral Letter on vocations, should he write one.

Print extracts from it in your parish magazine.

## DIOCESAN VOCATION PROGRAMME

Support it wholeheartedly.

## ADULT EDUCATION

Show films and give talks on seminary training and priestly work to the different adult confraternities and associations in your parish. In this way you educate the parents.

Do the same in colleges of both sexes, for these boys and girls may have a brother who has a vocation and besides they are the men and women of tomorrow.

## SELECTION OF SUITABLE BOYS.

Select a number of boys from the 2nd or 3rd class in your primary school who have excellent Catholic background, excellent moral qualities, and whose rank is in the upper third of their class. Put the

(1) See also under Book Review: "For more vocations" by G. Poage C.P.



notion of priesthood into their minds. others or who are odd in any way.

Visit their homes and mention to their parents the possibility of their sons' vocations.

Carefully watch the progress of the boys that you have selected as they go through school and tactfully discourage those who do not measure up to the required standards.

Do not recommend for admittance to the seminary boys:

—who are not legitimate (unless outstanding in every way);

—who come from broken homes or homes where the parents are careless or lukewarm Catholics;

—who have not sufficient intelligence for an ordinary secondary education;

—who do not get on well with

## SEMINARIANS ON HOLIDAY IN YOUR PARISH

Guide and supervise seminarians on holidays. This responsibility is yours as pastor and is contained in the instruction of the Congregation of Sacraments (Dec. 27, 1930).

—See that they keep up the essential practices of their spiritual life (Mass, Sacraments etc.).

—Be aware of their conduct, their reputation among the people, and the kind of recreation they indulge in.

Holiday time is a severe test for some and they may need guidance.

It is not advisable to make the rectory a second home for them.

T. FITZPATRICK W.F.

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## Casus Conscientiae for next issue:

Titius, a pagan, contracted marriage with Caia, a Catholic, with a dispensation from the impediment of disparity of cult. But only one promise (cautio) had been given and by Titius alone, viz. to have all the children baptized and raised in the Catholic Church. Nothing was mentioned to Titius about his obligation of averting all danger of perversion from Caia. Equally omitted was the usual promise from the Catholic party to have all the children baptized and raised in the Catholic faith. . . at least, there is no proof of anything.

Is this dispensation valid? and if not who may declare invalid such a marriage?

# The Editor Answers

Dear Editor,

I write to express great appreciation of the *African Ecclesiastical Review*, and in particular of the article "The Protestant-Catholic Scandal in Africa" in your issue of July 1959. I believe that the author himself has pointed the way to fruitful discussion by suggesting that the full meaning of Holy Baptism should be explored by both sides in the controversy. It would seem to me that divisions among baptised Christians are a denial of the truth that in fact they are already one in Christ, incorporated into Him in His mystical Body. The task of reunion is the task of repentance and of clearer apprehension of this truth and involves a willingness to be led by the Holy Spirit of God not only as individuals but in the groups in which we are divided.

For you in the Roman Catholic Church the question of reunion is fundamentally simple: it is to facilitate the return of those who have strayed to the one flock presided over by the Bishop who is the universal Shepherd. For Protestants the issue is not so simple. We are separated because we cannot accept the premises of your solution and we believe we are, through God's grace, members of His Holy Church, although regretting bitterly that we are divided

from so many of our brethren and conscious that we are by no means blameless historically for the state of things.

I believe that discussion between us would be fruitful at least in that many misunderstandings about the teaching and practice of the other side would be removed. I have met a number of Roman Catholics, for example, who had no idea that Anglicans celebrated the Holy Eucharist or that Anglican clergy have a daily Office.

Father Donovan finishes his article by quoting our Lord's High Priestly Prayer for us who believe. If He has prayed that prayer it must mean that God will one day enable us to show our unity in Him if we are all praying fervently for His will to be done in His own way and in His own time.

Yours in our Lord,

LESLIE, UGANDA.

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I am most grateful to the Anglican Bishop of Uganda for his timely and friendly letter. We are at least united in regretting our divisions and this common regret can be a real factor in bringing them to an end.

I consider ecumenical work an important part of the task this Review has set itself, and hope that it will always make for

growth in mutual understanding and respect.

Certainly dialogue with our separated brethren must be firmly based on truth and charity.

For us the Church is essentially a communion, a visible society, of which baptism is indeed the gate, but only the continued association with the legitimate Hierarchy the guarantee. While fully respecting the baptism and goodwill of individual non-Catholic Christians, we cannot concede that these as such entail membership of the mystical body or any real ecclesiastical justification for separated groups. But charity extends beyond the frontiers of the visible Church to all men, and *a fortiori* to our separated brothers, baptised believers in Jesus Christ. Above all, we can all pray for unity and with this in mind I would recommend the fervent observance of the Octave of Prayer for Christian Unity, January 18 to 25. This Octave is fully approved by Rome, and its observance could well be extended to all parts of Africa.

EDITOR

*Father F.W. at M:*

I enjoyed very much the article on the Catholic Protestant antagonism. To help this discussion forward, I would like to make a suggestion.

Since it appears at least possible that much of our inability to solve this matter stems from the different mentalities of those involved,

might I suggest that instead of repeating over and over again that we are right and they wrong, we begin to repeat that they do not understand the Faith they hold, while we do? No one, I think, will quarrel with the first part as a statement of fact, while the second might well lead to an examination of conscience on the part of many of us.

We have to admit that our long theological training has made us excessively dogmatic. We do not take sufficiently into account the truth so often repeated and emphasised by the Apostles, that growth in sanctity for the normal individual is accompanied by a growth in understanding. What we need today are people with the "eyes of the heart" enlightened, people who understand the Faith we preach.

We must face the fact that anyone who has not grown in understanding possesses only a stunted Faith, a Faith of a child of twelve, and that Faith will not convert the intellectual ex-Christian of today. Our Lord set before us the final objective of life in this world when He prayed, "That they may know You, the only true God, and Jesus Christ Whom You have sent".

The knowledge of which He speaks is not a matter of Apologetics, but of understanding. Any dogma held in Faith without understanding is in ever-present danger of becoming the dead word of the law which kills.



# Roman Documents

## Prayer for Jews on Good Friday

The Holy Father has modified in the "Ordo Hebdomadæ Sanctæ" the liturgical prayers for the Conversion of Jews on Good Friday.

The new text runs as follows:

"Oremus et pro Judaeis: ut Deus et Dominus noster auferat velamen de cordibus eorum; ut et ipsi agnoscant Jesum Christum Dominum nostrum.

*Oremus. Flectamus genua. Levate.*

Omnipotens sempiterne Deus, qui Judaeos etiam a tua misericordia non repellis: exaudi preces nostras, quas pro illius populi obcaecatione deferimus; ut agnita veritatis luce, quae Christus est, a suis tenebris eruantur. Per eundem Dominum."

## Use of Dominican Missal

On the 14th of March 1959 the Sacred Congregation of Rites answered five questions of the Most Reverend Adam Kozłowiecki, then Vicar Apostolic of Lusaka, Northern Rhodesia, on the use of the Dominican Missal in convents of Tertiary Dominican Sisters in the Vicariate by priests who do not belong to the Order of Preachers, and one question on the celebration of Titular Feasts in mission churches.

1. The indult of the Sacred Congregation of Rites, dated the fourth of June 1920, concerning the use of the ecclesiastical calendar in convents of Tertiary Sisters and the indult of the same Congregation,

dated the fourth of June 1934, concerning the use of the ecclesiastical calendar and Missal in convents of Tertiary Dominican Sisters remain in force, notwithstanding the general decree of the 23rd of March 1955 about the simplification of the rubrics.

2. Priests not belonging to the Order of Preachers who celebrate Mass on Holy Days of Obligation in halls belonging to the Sisters, but for the convenience of the faithful residing outside the houses of the Sisters, have to follow the ecclesiastical calendar of the diocesan clergy.

3. The Masses of the Feasts of the Flight of Our Lord Jesus Christ into Egypt and the Blessed Martyrs of Uganda, which are feasts proper to Africa, have to be said by all priests in convents of Tertiary Dominican Sisters in Rhodesia.

4. The Vigil of All Saints' Day was abolished by the general decree of the 23rd of March 1955. This abolition has recently been extended to the Order of Preachers.

5. Priests who do not belong to the Order of Preachers are not obliged to sing according to the melodies of the Dominican Missal when they celebrate Mass in convents of Tertiary Dominican Sisters.

6. The Titular feasts of churches which have been solemnly blessed but not consecrated in mission stations of the Vicariate of Lusaka, have to be celebrated as doubles of the first class.

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## NEWS IN BRIEF

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### THE APOSTOLIC DELEGATE LEAVES

His Holiness Pope John XXIII has appointed to the Apostolic Delegation in Belgian Congo and Ruanda-Urundi His Excellency the Most Reverend Msgr Gaston Mojaisky Perrelli, previously Apostolic Delegate in British East Africa, and West Africa, and has raised him to the dignity of Titular Archbishop of Amida.

While this announcement has caused great joy at the honour bestowed upon Msgr Mojaisky Perrelli, in signal recognition of the distinguished services His Excellency has rendered to the Church in our Delegation, also deep regret is felt at his early departure.

During the two years of his office, Msgr Mojaisky Perrelli has always shown the keenest interest in the vital problems regarding the Church in Africa to-day. Deep insight and personal kindness made his guidance widely appreciated.

Editorial staff and readers of the A.E.R. particularly remember with gratitude how prominent a part the Apostolic Delegate played in the publication of this review by his initial encourage-

ment and by his efficient assistance ever since.

### BRITISH CAMEROONS

#### Bishop Rogan's Golden Jubilee

A handful of missions and schools, that was all Father Rogan had to start with when he arrived in the Cameroons in 1925, after 16 years of mission work in Kisumu (Kenya).

To-day Bishop Rogan's flourishing diocese of Buea has 80,000 Catholics (4000 in 1925 !) in 28 Mission Stations, 300 Catholic Schools with 1000 trained teachers and 30,000 school children, two secondary schools (one for boys, one for girls), two T.T.C.'s for boys and girls, a hospital and maternity homes. There are the 5 Cameroonian priests, 8 seminarians in the Major Seminary of Enugu in Nigeria and another 20 boys are in the Junior Seminary attached to Sasse College.

No wonder that the 25th of July was a grand day when His Lordship Bishop Peter Rogan celebrated his sacerdotal golden jubilee. The highest Ecclesiastical Authorities of Nigeria joined the numerous Mill Hill Fathers of the diocese and prominent among those present from the Civil Au-

thorities were the Acting Commissioner of the Cameroons and two Ministers, both former Headmasters of Catholic Schools in Buea Diocese, viz. Mr. J. Foncha, Premier and Leader of Cameroons Government, and Mr. Juna, Minister of Social Services.

## **NIGERIA**

Besides the Ecclesiastical Provinces of Cape Coast and Onitsha the new Kaduna Ecclesiastical Province has been erected in Northern Nigeria. The See of Kaduna is Metropolitan Archbishopric and the Most Reverend John McCarthy, S.M.A., has been appointed Archbishop. The Suffragan Sees are Jos and Oturkpo, but the Prefectures of Yola, Kabba, Sokoto and Maiduguri retaining their status belong to this Province as well.

## **GHANA**

His Holiness Pope John XXIII accepted the resignation presented by the Most Rev. William Porter, S.M.A., Archbishop of Cape Coast. His Grace was named Administrator Apostolic of the Archdiocese.

Rev. Samuel van der Puye (secular priest), in charge of Catholic broadcasting for the diocese of Accra, has been appointed a Domestic Prelate to His Holiness.

## **NORTHERN RHODESIA**

The Right Rev. Msgr. Rupert Hillerich, O.F.M.Conv., is the

first Prefect Apostolic of Solwezi. This new Prefecture was previously part of Ndola Diocese.

## **TANGANYIKA**

His Lordship Joseph Byrne, C.S.Sp., resigned as Bishop of Moshi. He was named Apostolic Administrator of the Diocese.

## **TWO NEW AFRICAN BISHOPS**

It was learnt with great satisfaction that the Holy Father deigned to appoint the Very Reverend Michael Ntuyahaga Vicar Apostolic of the new Jurisdiction of Usumbura in Urundi which was taken from the territory of Kitega Vicariate.

In Leopoldville His Lordship Bishop Scalais will be assisted by his newly appointed Auxiliary Vicar Apostolic, the Right Rev. Joseph Malula. Both Bishop Ntuyahaga and Bishop Malula belong to the secular Clergy. Their names with that of Bishop Nkongolo of Luebo (Belgian Congo) have to be added to the list of African Bishops which was given in the April issue of this year on page 138. Moreover if we take "African" for "born in Africa" the names of two South-African Archbishops ought to be mentioned too, viz. the Most Rev. Denis Hurley, O.M.I. Archbishop of Durban, (consecr. 1947) and the Most Rev. William P. Whelan, O.M.I., Archbishop of Bloemfontein, (consecr. 1948).



# BOOK REVIEW

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## PRACTICAL BOOKSHELF

### 2. Islam

'Nagging again, bookworm?' Well I suppose I am, but it's about Islam this time. Yes, I know what you are going to say — we aren't working in Muslim countries; perfectly true of course but also quite beside the point because we are, or ought to be, concerned with the whole population of the countries where we are working and in fact there is almost no part of East or West Africa without quite a sizeable Muslim community. There they are in the next village or the neighbouring tribe or just over the river: a challenge indeed but one alas which, if we are honest, we must admit that we have seldom faced up to. They may be the most enormous danger to our work, they may be desperately difficult to convert, they may be the bridge over which Communism is trying to enter Africa — but what have we seriously tried to do about it?

Muslims are not pagans and we have no reason to complain that we cannot convert them if the only apostolic methods we use here are those adapted to the conversion of pagans. The Muslim apostolate is surely difficult, but it is only we who make it an impossible one by using methods unadapted to the particular end we have, or should have, in mind. Adap-

tation however implies knowledge. Here as elsewhere our work can only have success if it is based on at least some understanding of the group we are concerned with.

Luckily there is no lack of good literature on this subject ready to hand. The first thing required is accurate background knowledge of Mohammed and the Islamic tradition, and this in spite of the fact that many African Muslims have doubtless a highly imperfect grasp of their religion themselves. Three recently written and cheap books in English give a general survey of the doctrine and history of Mohammedanism. The first I will mention is *MUHAMMAD AND THE ISLAMIC TRADITION* by *Emile Dermenghem* (published by Longmans in the *MEN OF WISDOM* series, 1958, 191 pages, 6/-). This is very well illustrated, remarkably so for the price of the book, and has a useful little set of extracts from the Koran and other Islamic classics, but the rest of the text is not, perhaps, as good as it might be. Next, there is *Alfred Guillaume's ISLAM* (Penguin, 1954, 208 pages, 2/-); this is a better guide than Dermenghem's, and entirely reliable. But probably the best short introduction to the subject in English is *H.A.R. Gibb's MOHAMMEDANISM* (Oxford University Press, 1953, 206

pages, 6/-). Both Gibb and Guillaume, besides providing one with the necessary facts about Mohammed and the Koran, give a useful and adequate historical survey of the development of Islam with its various sects, and finally treat of its position in the modern world.

For those who want something much briefer even than these little books, the C.T.S. pamphlet ISLAM by A. Vincent (36 pages, 9 pence) may be recommended.

Anyone seriously interested in Islam ought, of course, to read the Koran. There are a number of translations. The latest, by N.J. Dawood, is attractively published in the Penguin Classics and costs only 5/-. Some may regret that the translator has rearranged the order of the chapters, but this should make the first reading of a not easy book less wearisome, and the traditional order is anyway provided in the contents list.

After seeing something of what Islam is in itself, we next need to learn more about the Muslim communities in Africa, their strength and characteristics, and the methods of apostolate we might use in approaching them. Here good books are less plentiful. Of considerable use as a missionary handbook for those who read French is a little work produced by the *White Fathers* in Rome, L'ISLAM, SA DOCTRINE, SA PHYSIONOMIE EN AFRIQUE NOIRE (C.I.P.A., 1956, 239 pages, no price given but about 6/-). From the factual point of view this is obviously not definitive, but it does make a start in providing guidance for the African missionary in touch

with Muslims, and it would be very desirable if a (possibly revised) English edition could be published. Then there are the important books of J. Spencer Trimingham, a former (Low Church) Protestant missionary and an acknowledged expert on Islam in black Africa. I have before me a little work of his entitled THE CRISTIAN APPROACH TO ISLAM IN THE SUDAN (Oxford University Press, 1948, 73 pages, 3/6). His latest publication is ISLAM IN WEST AFRICA, a large and scholarly work which I have not seen (O.U.P., 1959, 272 pages, 30/-). Perhaps more immediately useful, at least for those of us in East Africa, is a smaller book by another Anglican missionary, Lyndon P. Harries. Harries is High Church and I personally find his religious judgments sounder and more acceptable than those of Trimingham. His book is called ISLAM IN EAST AFRICA (U.M.C.A., 1954, 92 pages, 5/-; this seems to me very helpful and sensible, a book to be recommended.

Doubtless there are other more local studies, throwing light on the Muslims of each particular territory, and of great value in helping us to understand the exact groups with which we have to deal. Such, for example, is the interesting article by T.W. Gee entitled A CENTURY OF MUHAMMADAN INFLUENCE IN BUGANDA, 1852-1951, in *The Uganda Journal* for September 1958 (pages 139-150).

Yes, Muslim influence is both great and growing; but before we can get to grips with it, we must understand it better and that's the reason for this booknote. For my part, I would

greatly hope for three things in this field: firstly, that all priests should know at least a little about Islam; secondly, that in every diocese where there are Muslims at least one priest should specialise in their regard; thirdly, that somewhere in British Africa there should be a real Catholic Centre for the Islamic apostolate, a younger sister to IBLA, Manouba, the Dominican Institute at Cairo, La Source, and other centres — the first steps taken in this direction in Tanganyika are to be warmly applauded, and it is to be hoped that they will be followed up. We need a place where questions of the Muslim apostolate in its African context can be studied in a way both learned and practical.

ADRIAN HASTINGS.

*G. Baum, O.S.A. —*

THAT THEY MAY BE ONE.

A Study of Papal Doctrine (Leo XIII — Pius XII). Bloomsbury Publishing Co., London 1958, p.IX, 181. Shs. 21/-.

From the first days of His Pontificate Pope John XXIII made clear his serious determination to work for the reunion of the separated Churches. Is this a new policy, dictated by the threat of Communism? What are the prospects for the Ecumenical Council? Is there hope of reunion? What can be done and what should be done by the ordinary priest and catholic? By outlining the Papal Doctrine of the last 80 years Fr. Baum renders an immense service to all those who are interested in one of the most urgent problems of our age. He follows closely

the wording of the Official Documents but groups the teaching systematically.

In a first chapter we find the fundamental dogma of the Unity of the Church as God's People and Christ's Body. It closes with an interesting note on Membership in the Church. The second chapter gives Rome's view and judgment on the Spiritual situation of the Dissident Christians with their divine patrimony and religious heritage of the past endangered and more or less infected with the seed of dissension. The third chapter studies the Dissident Churches as Communities with both a positive and negative religious influence. It finishes with a well-balanced judgment on the good reunion would mean to the whole Church. "Because the Church is the Body of the Lord, no supernatural perfection is lacking *in* her; yet something is lacking *to* her, namely all that is still unredeemed, still held by the powers of darkness. In our context this means that the perfection lacking to the Church is not the good in dissident Churches but exactly the measure to which this good is contaminated by error. ...The wounded supernatural heritage which they bring with them will be purified in the unity of the mystical Body: this purification is the good which the dissident patrimony receives, and this is also the good which the Church receives (p. 76).

The following two chapters outline "Catholic Ecumenism: Foundation and Exercise." They end with a burning appeal to Ecumenical Charity, mutual understanding and fervent



prayer for Unity. "The ultimate union will not be brought about by human counsel; it will be due to the goodness of God alone" (p. 127 from *Ecclesiam Dei*, AAS 15 (1923) 581). There is hope, hope in sacrifice, charity and prayer, not in bitter recriminations. Ours is the foremost duty and responsibility. We possess the fullness of truth and all the means of Divine Grace.

*C. Tresmontant. —*

SAINT PAUL and the Mystery of Christ. Transl. by D. Attwater. Longmans, London 1957 (*Men of Wisdom Books*), p. 190. Shs. 6/-

After an introductory chapter on the "Time, Place and Background" of St. Paul a central section develops the "Design and Purpose of God's Work" according to St. Paul: "the Mystery of Christ, Our Adoption, the Design of Creation, The Old and the New Man, Flesh and Spirit, Creation Fulfilled (the Resurrection), the Beginnings of God's People, Captivity and the Hope of Freedom, the Incarnation". Paul speaks for himself and many relevant texts of the Old Testament provide the biblical background in which Paul lived and moved about. To try to put St. Paul into a system is a difficult task. In some cases the reader might have preferred a different arrangement of the texts. At any rate, the famous Pauline passages make a grand scheme for our main dogmas.

The third and longest part is easier reading. We accompany St. Paul on His missionary journeys, we see the problems of His apostolate, the historic

context and the main ideas of the Epistles. With its many illustrations and thorough understanding of the Jewish mentality the book is a welcome help for a more profitable reading of the Apostle.

*A. Hastings. —*

PROPHET AND WITNESS IN JERUSALEM. A study of the teaching of Saint Luke, Longmans, Green and Co, London 1958, p. IX, 200. Shs. 16/-

This book is not meant to supersede the classical commentaries on St. Luke. Availing himself of the sound results of recent biblical research, Fr. Hastings introduces us into the fine mind and gentle heart of St. Luke and into the deep theology of the Third Gospel and the Acts which remains very easily hidden in the simple narrative. Fr. Hastings, a very active member of the staff of the *African Ecclesiastical Review*, unfolds in a simple and straightforward style the main theme of Luke: Jesus, the Prophet full of the Holy Spirit, dies at Jerusalem, He rises from the dead and entrusts His mission to the Apostles, His witnesses. In some wonderful chapters the priestly and missionary heart of the Apostles opens before us. Paul, the greatest witness, follows in the footsteps of the Master.

The aim of the book is to lead us to St. Luke himself. With the aid of Fr. Hastings we approach the Scripture texts with a new insight into the well planned architecture of St. Luke work. Many chapters serve admirably as Spiritual Reading on the Priesthood of Our Lord and the Apostles.

An interesting detail for Africa is the identity of Simon of Cyrene and Simon the Black (Acts 13,1) for which serious arguments are brought forward. In that case an African would have played an important role in the foundation of the Church of Antioch, the centre of the missions to the Gentiles.

*H. Marrou.*—

*ST. AUGUSTINE and his Influence through the ages.*

Transl. by *P. Hepburne-Scott*. Texts of St. Augustine transl. by *E. Hill* Longmans, London 1957 (MEN OF WISDOM BOOKS), p. 191 Shs. 6/-.

With *H. Marrou*, the famous specialist on the History of Education in Antiquity and one of the lay leaders of the Christian revival in France, St. Augustine comes to life in the fine text and many illustrations of this book. The style is fresh and warm with the sympathy of the author. The translation is excellent. Even the 60 pages of selected passages read quite well!

St. Augustine, the most renowned African, lived in a time of catastrophe, in the twilight of the Ancient World. He became the most outstanding of the Latin Fathers, the Father of Christian Europe. Marrou paints the ideal shepherd living for his flock, the thinker who inspired the centuries, the saint whose human feelings and sublime charity have formed so many saints.

It is a sheer joy to follow Marrou through the life and works of St. Augustine and to trace with him Augustine's influence through the ages. The book is a nice first contact with St. Augustine, while his old friends will treasure it like a jewel from which the genius and holiness of their hero is shining back to them.

L.K.

*Godfrey Poage C.P.:*

FOR MORE VOCATIONS.

Bruce Publ. Co. \$ 3.50

This book, as the title suggests, is about vocations and how to increase them. Written by Father Poage, an American Passionist, who is regarded as an outstanding authority on recruiting religious vocations, this instructive book is the outcome of extensive study and experience. It also includes the opinions and methods of many others who are active in the field.

Its greatest merit lies in its specific "How-to-do-it" techniques and programmes: how to make effective appeals and develop interest; how to interview the individual and judge prospects; how to recruit in school of different categories; and how to deal with parental objections.

"FOR MORE VOCATIONS" is full of workable ideas and should prove a valuable help for anyone dealing with Catholic youth.

T. FITZPATRICK W.F.

*H.P. Gale, B.A., Ph. D., Dip. Ed.*

UGANDA AND THE MILL HILL  
FATHERS

Macmillan & Co Ltd., London. 1959.  
344 pages. 14/-

Some stories can be told over and over again; some have to be told over again and again. The story of Christianity taking roots in Uganda fails under both categories. It can be told time and again; though the events concerned but a tiny corner of the world, they had dramatic dimensions. It was a meeting of extremes; not only of the extreme edges of the British Empire, of the Catholic Church, of the Establishment and of the Muslim world in the dying days of Paganism. It was mixture of magnanimity and peevishness, of martyrdom and treachery, of friendship and hatred, of victory and defeat. It is a story in black and white. That is also the reason why it has to be told over again from time to time, for not all agree as to what is to be white and black. Dr. Gale in many instances gives us — often for the first time — “our” side of the question in the strife between Catholics and Protestants. To be sure, there seems to be more white on the Catholic side than we ever knew. It has been suggested that this is one of the weak points of the book. It is difficult to see why, unless one cherishes the conviction that stories in black and white do not exist and are in reality nothing but average

grey. A man is as good as his arguments; and Dr. Gale's work seems to be better documented than previous publications.

Dr. Gale's story of these early troubles is really an introduction to the subject matter indicated by the title. This is the first time that a work of this magnitude has been published on the labour of the Mill Hill Fathers in Uganda from 1895 till 1914. It is here where the author has to do pioneer work, that one feels dissatisfied to a certain extent, whilst at the same time grateful for the difficult work he has done. Dr. Gale gives a wealth of detailed information; he erects a monument for Bishop Hanlon; he follows the missionaries on their tracks into unknown territories; but also: he writes little history. It makes interesting reading, often revealing the human side of great men. But it does not give an overall picture of what was accomplished by these workers of the first hour. Had the author introduced more coherence into the body of the book, important facts would have stood out more clearly.

As the intricate political strife had culminated into what seemed lasting defeat for the Catholics, Bishop Livinhac made a masterly move, which could be called “White Fathers' Gambit”. When virtually excluded from a major part of his Uganda territory, he revenged himself on the unwilling and fatal classification French — English; he sacrificed this territory and offered it to “English” Catholic missionaries. The real story contained in the book is the one of how the Faith



was sown in a threatened corner of the Church's field and how God granted a great harvest on what was at one time condemned to be a barren plot. In less than a decade the gallant newcomers pioneered their way all around the northern lake-shore till beyond Kavirondo Gulf, establishing more than ten permanent missions among peoples that turned out more primitive as the Fathers pushed on Eastwards. And within twenty years of their arrival in Central Africa the Church was vigorously alive not only among the Eastern Baganda and the Basoga, but

also among the Bakedi, the Bagishu, the Jopadhola, the Teso, the Bakitosh, the Joluo, the Bakavirondo and the Kisii.

Dr. Gale covers this broad outline and the major questions of strategy under a remarkable richness in detail; which however gives the book a great charm and makes it fascinating reading for everybody interested in missionary effort and the early history of Uganda.

H.B.

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## NOTE ON PAYMENT

Sincere thanks to all those who paid their subscription fee! There is however a considerable number of subscribers who did not do so to the consequent embarrassment for the running of the review.

In case there might be some doubt about the manner of payment: Money can be sent to:

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# ANALYTICAL INDEX

- Adaptation.** Integration of new cultures into Christianity 264; — See Libation, Marriage.
- Apostleship.** Intentions A. of Prayer, 1959, p. 71.
- Apostolate.** See Layman, Missionary.
- Ash-Wednesday.** Decree, **Blessing** of the ashes at evening-mass, 136.
- Baptism.** Refusal or postponement, 282; — Monitum, Bapt. of infants quamprimum, 137.
- Baptismal Formula.** B.F. in Luganda theologically correct? 47; — Reactions from outside Uganda, 120.
- Bishop.** First Afr. Martyr—B., 43.
- Bishops.** List Afr. B., 138.
- Catholic Action.** Task in East Afr., 144; — See Layman, Rutabo.
- Casus Conscientiae.** See Marriage, Evening-mass, Parish Registers.
- Catechumenate.** Sometimes too long, 122.
- Church. Cath. C., Mystical Body,** 9; — African layman in C., see Layman; — C. Tax, 18; — C. Tax reviewed, 182; — Further Reflections, 284; — C. and education in Africa, 98.
- Class.** Social C., see Social Teaching.
- Coeducation.** Instruction of S.C. of Religious on C., 136.
- Colonization.** Justification of C., 225.
- Communism.** Doctrine and Crisis, 35; — Books on C., 142.
- Romani Pontificis Constitution,** 81.
- Council.** On General Councils, 116; — Our contribution, 176.
- Cyprian, Saint,** 43.
- Evening Mass,** 27.
- Emancipation,** E. of woman, 52.
- Ecumenical Movement.** C. Church and Greek 6th. Ch., 217, See Protestants., Bibliography.
- Education.** E. in changing Africa, 92; — Liturgical Ed., 211.
- Fast.** Eucharistic F., its history and actual legislation, 245.
- Guild.** Cath. Soc. G. in Africa, Conclusions Tabora Seminar, 194.
- Hierarchy.** H. in North. Rhodesia and Nyasaland, 215.
- Instruction.** I. on Sacred Music and Liturgy — Text, 204.
- International Community.** Principles, see Social Teaching.
- Jews.** Prayer for J. on Good Friday, 292.
- John XXIII,** Pope. A dynamic Pope, 199.
- Layman.** Position African L. in Church 74; — Function, 146.
- Legion.** L. of Mary to West Africa, 59; — to East Afr., 130.
- Libation.** Moral appreciation, 160; — Adapted Rites and Principles, 263.
- Liturgy.** History Liturgic. Movement, 105; — Role of the L. in mission countries, 240; — Permission needed for changing rites 137; — See Instruction.
- Luke, Saint.** See Bibliography.
- Makerere.** Catholicism at M., 261.
- Marriage.** Cases: Const. "Romani Pontificis", 81; — Pauline Privilege, 154; — Dispensation "Super Vinculo natural" 254; — Adapted Ceremonies, 111; — 263.
- Martyrs.** Of Scillium, 280.
- Mass.** See Evening m.; Instruction.
- Mill Hill, Fathers of,** See Bibliography.
- Mission Work,** In a Crisis, 239.
- Missionary.** Notion, 5; — Primary Concern, 87; — Presence, active and sympathetic, 178; — His method: expansion, 256.
- Music, Sacred.** See Instruction.
- Name giving.** Adapted Ceremony, 263.
- Nation.** Principles, See Social Teaching.
- Overseas Students,** 34.
- Parish Registers.** Corrections, 28.
- Paul P. and Mark,** 271; — See Bibliography.
- Pauline Privilege,** 153.
- Protestants.** Scandal of division Catholic and P. in Africa, 169; — Letter from Anglican Bishop, 290.
- Quinn, Edel,** 130.
- Religion.** Atmosphere in religious training, 276; — Teaching aids, 198.
- Resurrection.** Redemptive character, 123.
- "Romani Pontificis",** See Constitution.
- Rutabo.** Cath. Action in R. diocese, 195.
- Social Teaching.** S.T. concerning evolution in Africa, 225.
- Spiritans,** See Bibliography.
- State.** See Social Teaching.
- Tax.** Church T., see Church.
- Teacher.** Importance T. training, 101.
- Vernacular.** V. in Liturgy, Indults granted to Bishops of India, 136.
- Vocations.** How to increase V. 288.
- Woman.** See Emancipation.



## Name Register — News in Brief

- Abercorn** see Fuerstenberg  
**Arthurs, I.C.**, Rt Rev. Eugene, 65, 140.  
**Arua**, new Diocese 65,215  
**Bathurst** see Moloney  
**Bishops African**, list, 138  
**Buea**, see Rogan  
**Byrne, C.S.Sp.**, Rt. Rev. Joseph, 294  
**Cameroons**, see Rogan  
**Crane, S.J.**, Fr. Paul, 194  
**Finn, S.M.A.**, Rt. Rev. Richard, 65, 139  
**Fuerstenberg, W.F.**, Rt. Rev. A., 140  
**Gambia**, see Moloney.  
**Hillerich, O.F.M. Conv.**,  
     Rt. Rev. Msgr. R., 294  
**Hofinger, S.J.**, Fr. John, 216  
**Holmes-Siedle**, Rt. Rev. J. 65.  
**Hurley, O.M.I.**, Most Rev. Denis, 294  
**Ibadan**, 65  
**Kaduna**, 294  
**Karema**, 65  
**Malula**, Rt. Rev. Joseph, 294  
**McCarthy, S.M.A.**, Most Rev. J., 294  
**Moloney, C.S.Sp.**, Rt. Rev. M., 65  
**Msakila**, Rt. Rev. Ch., 65, 140  
**Nandom**, Congress, 139  
**Ndola**, 215  
**Nigeria**, new Eccl. Prov. Kaduna, 294  
**Nkongolo**, Rt. Rev. Joseph, 294  
**Ntuyahaga**, Rt. Rev. M., 294  
**Nwelo**, Rt. Rev. Ant., 139  
**Nyasaland**, Hierarchy, 215  
**Porter, S.M.A.**, Most Rev. W., 216, 294  
**Rhodesia North.**, Hierarchy, 215  
**Rogan**, Rt. Rev. P., 293  
**Solwezi**, 215, 294  
**Tarantino, F.S.C.J.**, Rt. Rev. Ang., 139,  
     215  
**Usumbura**, see Ntuyahaga  
**van der Puye**, Msgr. S., 294  
**Whelan, O.M.I.**, Most Rev. William, 294

## BIBLIOGRAPHY

PRACTICAL BOOKSHELF I On Communism ... ..	142
II On Islam ... ..	295
IMAGE BOOKS, Religious Biographies ... ..	67
BAUM, O.S.A., Gregory, That they may be One, ... ..	296
COLIN, C.S.S.R., L, The Practice of the Rule, ... ..	69
DE LA BEDOYERE, Michel, The Cardijn Story, ... ..	220
DWYER, G.P., The Catholic Faith, ... ..	66
GALE, H.D., Uganda and the Mill Hill Fathers, ... ..	300
GOLDTHORPE, J.E., Outlines of East African Society, ... ..	222
GSELL, F.X., The Bishop with 150 wives, ... ..	69
HASTINGS, Adrian, Prophet and Witness in Jerusalem, ... ..	298
HOFINGER, e.a., Worship, the Life of the Missions, ... ..	218
KOREN, C.S.Sp., Henry, The Spiritans, ... ..	221
KYAGAMBIDDWA, Joseph, African Music from the Source of the Nile	70
MARROU, Henry, Saint Augustine, ... ..	299
MICHONNEAU, Abbe G., Revolution in a City Parish, ... ..	219
PIEPER and BOSKOP, What Catholics Believe, ... ..	66
TRESMONTANT, Claude, Saint Paul, ... ..	298
VAN DOORNIK, e.a., The Triptych of the Kingdom, ... ..	66



# VOLUME I 1959

## Index of Articles

January issue	73 — 144	July	p. 145 — 224
April	p. 1 — 72	October	225 — 304
			Page
BECKER, O.S.B., Fr. Ben., A Dynamic Pope, ... ..			190
BLOMJOUS, W.F., The Right Rev., J.,			
The Position of the African Layman in the Church, ... ..			74
The Function of the African Layman in the Church, ... ..			146
Mission and Liturgy, ... ..			239
BURGMAN, M.H., Fr. H., Marxism, a Fatal Cure for a Sick World, ... ..			35
CLOVE, Rev. Leo, Ad Te Clamamus Exsules Filii Hevae, ... ..			2
DE REEPER, M.H., Very Rev. J.,			
The Problem of Church Tax in the missions, ... ..			18
The Eucharistic Fast, ... ..			245
DILWORTH, Miss Joan, Unexploited Riches in African Families, ... ..			52
FOSTER, Fr. Paul, Catholicism at Makerere, ... ..			261
DONOVAN, C.S.Sp., Fr. Vincent, The Protestant-Catholic Scandal in Africa, ... ..			169
FEELEY, C.S.Sp., Fr. Gerald, Reflections of a Convalescent, ... ..			30
HASTINGS, Fr. Adr., On General Councils, ... ..			116
HILLMAN, C.S.Sp., Fr. Eug., Missionary Approach to Pagans,			
I What is a Missionary? ... ..			5
II Which is the Missionary's Primary Concern? ... ..			87
III Missionary Presence, ... ..			178
IV Missionary Expansion ... ..			256
JOWITT, Dr. Harold, Education in Changing Africa, ... ..			92
KAUFMANN, W.F., Fr. L., The First African Martyr—Bishop, ... ..			43
LYDING, M.H., Fr. H., Various Aids in Lessons of Religion, ... ..			198
MARANTA, O.F.M. CAP., The Most Rev.,			
The Catholic African and the Present Social Evolution in Africa, ... ..			225
NAGLE, Mr. John,			
The Legion Comes to West Africa, ... ..			59
The Legion Comes to East Africa, ... ..			130
NEELS, W.F., Fr. Marcel, Saved by the Resurrection of Christ Our Lord, ... ..			123
OTTO, C.S.Sp., Fr. Stanley, The Problem of the Church Tax Reviewed, ... ..			182
PELTIER, W.F., Fr. B., The Constitution "Romani Pontificis", ... ..			80
PETERS, W.F., Fr. Adr., The Holy Catholic Church, Mystical Body of Christ, ... ..			9
PAYEUR, W.F., Fr. Fr., Atmosphere in Religious Training, ... ..			276
PIETTE, W.F., Fr. L., Nova et Vetera, The Liturgical Movement, ... ..			105
VAN AMELSVOORT, W.F., Fr. B., Suggestion for an Adapted Ceremony, ... ..			111
VAN DER WEYDEN, S.M.A., Fr. A.,			
Libation and the First Commandment, ... ..			160
Libation: Adapted Rites and Principles, ... ..			263
VUGTS, W.F., Fr. W., Two Saints at Loggerheads, ... ..			271